IVSTIFICATION FOR HER RELIGION:

Wherein it is maintayned to be the same our Saviour Iesus Christ hath taught us.

Presented to the High Court of Parliament.

By a Well-wisher of Peace in the Church, and happinesse to the Kingdome.

Acts. 24. 14.

This I professe unto thee, that according to the way which they call Heresie, so doe I serve the God of my Fathers, believing all things which hath beene written in the Law, and in the Prophets.

Vigilius against *Eutyches: lib.* 1.

This is the Catholique Faith and Profession which the Apostles have delivered, which the Martyrs have confirmed, and which the Faithfull preserve even to this present age.

Printed at *London*. 1641.

VINDICATION
FOR HER
RELIGION

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FINIS.

The writing occasioning this Treatise.

I Desire to haue it proued, that the Religion now professed in England is the same which our Sauiour Christ taught his Apostles, and they preached ouer all the world, and conuerted thousands at one Sermon vnto.

If it be the same, then there may bee some named that suffered for it. For it is not likely that so many thousands which were conuerted to the true Faith should all be destroyed, and no mention made of them in ancient Historie.

FINIS.

A IVSTIFICATION OF THE RELIGION NOW PROFESSED IN ENGLAND.

CHAP. I.
The ſumme of our Religion profeſſed in England.

TO proue that is here deſired, had beene ſooner done, if the matter had concerned onely ſome particular poynts of our Religion profeſſed in *England*, ; but now the proofe required being general without any limitation and reſtraint, and extending it ſelfe to our whole Religion, it muſt firſt bee ſhewed what Religion we profeſſe; and then ſuch proofe is to bee made of the ſame as is here demanded, both ſummarily, and in ſome principall parts thereof: Firſt, that our Sauiour and his Apoſtles taught the ſame; then that the Martyrs mentioned in ancient Hiſtories gaue teſtimony to the ſame by their death.

For clearing of the former point, it is here to bee vnderstood, First, that Religion is the way and immediate duety whereby men serue God: And further, that true Religion and the right way to serue God, is that onely which God hath reuealed to men. Now God spake to the Fathers in old time by the Prophets, declaring his will herein by peece-meale or by sundry parts, and in sundry manners; *but in these last dayes* (saith the Apostle) *he hath spoken to vs by his Sonne*, that is, by Iesus Christ. In which words the nature of the opposition of these two reuelations of the will of God, declareth that by Iesus Christ his onely Sonne, God hath reuealed his will concerning true Religion, and the right way to worshippe and serue him, not any more by parts, but wholly and fully, nor in any manner that may be after changed, as was the worship of the Fathers, but in a manner certaine, vnchangeable, and to remaine for euer.

Acts 24.14.

Heb. 1.1.

This Religion our Sauiour Iesus Christ first taught in his owne sacred person, as it is declared in the history of the Gospell written by foure witnesses, two Apostles and two Euangelists: after by his commandement, his holy Apostles preached and published the same Religion to all Nations. For the preaching whereof vnto them while they yet remained at *Ierusalem*, according to his promise they were baptized with the holy Ghost and with fire. By which holy Spirits inspiration, they being clothed with power from aboue, and hauing receiued the miraculous gift to speake with strange languages, and a mighty increase of all spirituall graces needfull for that seruice, so spake of the great workes of God to the *Iewes*, that from all parts of the world were come to *Ierusalem*,

Acts 1.5, 8.

Acts 2.3, 4.

salem, that the same day there were added to the Church about 3000. persons. After by reason of the persecution that was raised against those that receiued their doctrine, and other occasions that God disposed, their doctrine was published in diuerse Countries; and at *Antioch* in *Syria* so preuailed, that there first the Disciples were named Christians, of Christ whose Religion they receiued; of which beginning and proceeding of the Gospell, to the time of the Apostle *Pauls* imprisonment at *Rome*, the Euangelist *Luke* hath written the vndoubted certainty in his history of the *Acts* of the Apostles, which story is inlarged by that was written also hereof by some of the Apostles themselues in their Epistles, and also in the *Reuelation*.

Act. 2.41.

Act. 8.1.

Act. 11.26.

By which sacred bookes of the new Testament, it most certainly and manifestly appeareth what the religion and doctrine was which our Sauiour Christ and his Apostles taught, and Christian Churches after professed that continued in their doctrine: And this is summarily that most holy faith and true Christian religion which is now professed in *England*, and established by publique Authority. Thus summarily answer is made to that is here desired.

Chap. II.

The particulars of our Religion professed in England.

NOw for further satisfaction in the particular points of our Religion now professed in *England*, it is to be vnderstood that there are two bookes established by publique and highest authori-

ty amongſt vs, wherein are declared the particular points of Chriſtian Religion, as they now are receiued and profeſſed in *England*; the one of theſe is intituled the booke of Articles of Chriſtian Religion agreed in the Conuocation, in the yeere of our Lord 1562. In which booke is declared ſhortly in ſeuerall Articles, the whole doctrine of Faith, and of the Sacraments which we profeſſe.

The other is the booke of diuine Seruice and common Prayer, wherein is ſet downe the whole order whereby we ſerue God publiquely in our Churches. In theſe two, or in either of them (for ſubſtance) is contained the declaration of our Religion: wherefore if the Religion deliuered in either of theſe bee prooued to bee the ſame which Chriſt and his Apoſtles taught, and that which for any part whereof true Martyrs of ancient time haue ſuffered, then is that prooued which is here deſired, which proofe at this time it ſeemeth moſt conuenient to be made, eſpecially of the booke of diuine Seruice. For the Law with vs requireth eſpecially to ſerue God, according to ſuch forme as is eſtabliſhed by Authority, and ſet downe in the booke of diuine Seruice and common Prayer. Therefore to yeeld ſatisfaction to ſuch Romane Catholique Recuſants as are offended at ſuch parts thereof as differ from the Liturgy of the Church of *Rome*, ſuch principall parts of the ſaid diuine Seruice are here to bee iuſtified to bee eſtabliſhed amongſt vs according to that Doctrine which our Sauiour Chriſt and his Apoſtles haue deliuered.

For performance whereof, it is to be vnderſtood, that there are ſundry points of Religion ſet downe in the ſaid booke, whereof no pretended Catholique

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is ſuppoſed to make any doubt: Of this ſort it is that the ſaid Booke appointeth the reading of the holy Scriptures of both the Teſtaments, and particularly out of the old Teſtament, of the Law of the two Tables contayning the ten Commandements of Almighty God; and out of the new Teſtament, of the Lords Prayer. Of like kinde alſo it is that in the ſame, our faith in many of the higheſt and moſt ſacred myſteries of Chriſtian Religion, is declared and profeſſed in three of the moſt ancient and notable Confeſſions of Chriſtian faith that haue beene gathered out of the Scriptures in any former ages: Of which Confeſſions or Creedes as they are commonly called, the firſt and moſt ancient is that which vſually is called the Apoſtles Creede, becauſe it containeth many principall points of the Doctrine of the Apoſtles, and in a great part, followeth from one degree to another the Story of the Goſpell, concerning the ſundry degrees of the humiliation and glory of our Sauiour Chriſt.

The other two, are ſomewhat larger declarations of the ſame points of doctrine that are in the former; of which Confeſſions or Creedes, the one is of *Athanaſius*, that reſolute & conſtant Profeſſor of Chriſt, worthy in honour to be immortall in the Church according to his name.

The other, the Creede ſet forth by the firſt and moſt famous *œcumenicall* Councell of *Nice*: Beſides theſe, though not expreſſed in this booke, the Lawes of *England* ſo receiue the holy determinations of all the firſt foure generall Councels, in that they agreeably to the Scriptures determined of the doctrine concerning Chriſts two natures, of God and Man;

and of the Vnity of his Person, and of the Godhead of the holy Ghost, against the damnable Heresies of *Arius*, *Nestorius*, *Eutyches*, and *Macedonius*, as they ordaine punishment by death vpon any that shall obstinately maintaine the foresaid Heresies.

Moreouer, the said booke appointeth the order for the administration of both the Sacraments, instituted by our Sauiour Christ, as signes and seales of the Gospell of Christ and of the righteousnes that is by Faith; viz. Baptisme, the Sacrament of our new birth; and the Lords Supper, the Sacrament of our continuall nourishment by him to life euerlasting. Finally the same booke containeth (besides the Lords prayer, the true rule and direction whereby all other are framed) many other godly prayers for all estates and degrees, and applied to the confession of our sins, to the administration of the Sacraments, and other like occasions of the Church. Thus farre of such particulars as it is to be thought no Christian doubteth but that they are from God. Wherefore the proofe to bee made seemeth needfull only in such points as our Church hath reformed in the Religion and Liturgie professed and vsed in the Church of *Rome*.

Now therefore the principall things of difference betweene our diuine Seruice and the Liturgie of the Church of *Rome*, follow to be considered in the principall parts thereof, after that two points haue beene debated, which are to be regarded in them all; whereof the former is, the subiect or person, that is to say, who it is that with Seruice of Religion ought to be serued and worshipped by vs: * in *England* by publique Authority, with Diuine seruice, the law intendeth

* In the Church of *England*, God only is worshipped with diuine seruice; not any creature or dead things, as Images, reliques, & such like.

tendeth that onely the true eternall God the Almighty creatour of heauen and earth, and the Father of our Lord Iesus Christ, is to be religiously serued and honored by vs. For which cause it is ordained that the word of God be read and expounded, that his Sacraments bee administred, and that all our prayers be made to God, and to God alone: And by like Authority there are learned Homilies set out declaring and prouing that to worship creatures in themselues or in their Images, and to haue them in Churches, is not lawfull. Now in some former time by the authority of the Sea of *Rome* our Churches & Temples in *England* were wont to bee full of Images, some representing God, & the sacred Mystery of the Persons in the Godhead, and some representing Iesus Christ, both otherwise, and specially as hee was crucified; besides these, there was also almost an innumerable multitude of Images representing the Saints departed out of this life, besides many other, of whose Christian vertues there appeared little proofe.

And as these Images were brought into the Churches, so they were by like authority serued and worshiped, with garments, ornaments, kissing, kneeling, creeping, candlelight, censing, reading their Legends, singing Anthemes, and making prayers to them, and to their honour, or at least to their honour that were represented by them.

Which being so, it is to bee considered what our Sauiour Christ and his Apostles taught concerning the subiect of diuine Seruice, that so it might appeare that our Religion and manner of seruing God in *England*, is the same in this respect that was taught by

by them, and that the other of the Sea of *Rome* is directly contrary to their Doctrine.

Ioh.4. 23,24. Our Sauiour Chiſt taught that God is a Spirit, and that whoſoeuer will worſhip him aright, muſt worſhip him in ſpirit and truth: whereby it is plaine that the Godhead or any perſon of the Godhead, cannot be repreſented by an Image. For if no Art of a man, can truely repreſent the ſoule of a man, becauſe it is a ſpirituall ſubſtance which no bodily thing can truly repreſent, much leſſe can the ſpirituall ſubſtance of God be repreſented, which without all compariſon is more ſimple. For which cauſe the Apoſtle ſaith that the *Gentiles* repreſenting God by creatures, were guilty of lying, and turned that which God truely is into a falſe reſemblance. In which reſpect alſo the Prophets call ſuch Images teachers of lyes, which is manifeſt ſo to be; becauſe it is a falſe repreſentation to repreſent Eternity by that which had a beginning, incorruption by that which is corruptible, the creator by the creature; and that more falſe, then if a man would repreſent the day by the night, light by darkeneſſe, and life by death.

Rom. 1, verſe 18. to 24, 25.

Hab. 2. 18. 19 Ier. 10. 8.

Rom. 1. 24. to the end. Moreouer, the Apoſtle there teacheth, that God held himſelfe ſo highly diſhonoured thereby, as for that cauſe, he gaue them ouer to their owne luſts to diſhonour themſelues with all kinde of ſhamefull diſhonour and abhominable iniquities.

Whereunto the ſame Apoſtle doth adde in another place, *that Idolaters ſhall not inherit the Kingdome of God:* Likewiſe in the *Reuelation* it is ſaid, *that Idolaters, together with dogges, Inchanters, Harlots, and Lyers, ſhall not enter into the City of God, the heauenly Ieruſalem.* Moreouer, our Sauiour Chriſt teacheth concerning

1 Cor. 6. 9.

Reuel 21. 8.

cerning the worship of God agreeably to the Law, saying, it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* By which words he declareth it to be vtterly vnlawfull to worship any creature with the worship that is due vnto God; and further that all religious kneeling & adoration is to be yeelded to God onely. Which is agreeable to the ancient commandement that so commandeth God to be worshipped, as it forbiddeth by way of Religion & to worship with religious worship, the likenes of any creature either in heauen or in earth, or in the waters vnder the earth; against the transgressors of which commandement the Lord declareth himselfe most prouoked to vengeance in comparing his anger to the anger of a iealous man, that will not bee pacified by any meanes, but will be auenged vpon the adulterer. Likewise in that he addeth further a terrible comminination against Idolaters, whom he there declareth to hold for his enemies and such as hate him, in threatning to visite, that is, to punish their sinnes in their children, and also in their childrens children to the third and fourth generation. Math. 4. Exod. 20. 4.

For which cause the Apostle *Iohn* exhorteth all Christians to beware of Idols, saying, *Little children keepe your selues from Idols*, or take ye heede and beware of Images. So the Apostle *Paul* writeth to the *Corinthians*, saying, *My beloued fly from Idolatry.* Likewise the same Apostle in al his ministry sought to withdraw as the *Corinthians* and the *Thessalonians*, so all other gentiles from the seruice of Idols to serue the true God. For which cause also being at *Athens* and greiued in spirit to see their City wholy addicted to the seruice of Idols, did most zealously endeauour 1 Iohn 5. 21. 1 Cor. 10. 14 1 Thes. 1. 9. Acts 17. 16.

both in the Synogogues of the Iewes, and in the market place vpon all occasions, and in the highest Court of Iustice, to disswade them from those vaine and impious seruices, and exhort them to worship onely the true God the creator of heauen and earth.

To which end also in another place he shewing that true Christians (because they are the Temples of God) ought to haue nothing to doe with Idols, saith, 2 Cor. 6. 14. 15. *What participation hath Iustice with iniquitie, or what communion hath light with darknesse, or what communion can Christ haue with Belial, or what part can a faithfull man haue with an Infidell, or what agreement can the Temple of God haue with Idols? Wherefore goe yee out from the middest of them, and separate your selues* saith the Lord, *and touch no vncleane thing, and then I will receiue you, and I will bee your father and you shall be my sonnes and daughters*; sayth the Lord God Almighty. This is that our Saviour Christ and his Apostles taught concerning the worshiping of God only, and the auoyding with all zealous detestation the seruice of Idols, and Images, and reliques, and of any creature.

Now in times past, contrary to this doctrine, our Churches were full of Idols and Images, and such religious adoration and seruice was yeelded and done vnto them, adoration in bodily gestures of vncouering the head vnto them, of kissing them, and bowing the body and the knee vnto them, and such like seruice; in couering them with garments, adorning them with ornaments, incensing of them, burning candles before them, bestowing gifts vpon them, making vowes, and going of Pilgrimages vnto them, with other such like seruices.

But the Lord vouchsafing vs mercy, stirred vp the spirit of our renowned Princes, to reforme such enormities, as many vertuous Kings of *Iudah* had done the like before them; and hauing caused the Temples and Churches to bee cleansed from all such Idols and Idolatry, straightly charged and commanded all their Subiects, abandoning all these vaine and most impious seruices to Idols, to worship the true and liuing God, and to yeeld religious adoration and seruice to him onely.

On the contrary, in all places yet subiect to the Sea of *Rome*, the Temples are full of Images, yea priuate houses, publique streets, and high-wayes, and nothing either so priuate or so publique, where these Idols are not. By which comparison it manifestly appeareth that our Religion in *England*, for this point of the subiect of diuine Seruice, is that which was taught by Christ and his Apostles; and the seruice of the Sea of *Rome* is directly contrary to it, and full of Idolatry. But some thinke to avoid all that the Scriptures speak against Idols and Idolatry by a distinction or two; for which end distinguishing betweene δουλεία and λατρεία, they say that this latter only, that is, λατρεία, is forbidden to bee giuen to creatures; but the former, that is, δουλεία, may be giuen to some creatures, yea & to some also a higher worship which they call ὑπερδουλεία. But this distinction cannot serue to excuse the worship & seruice done to Images by such as are subiect to the Sea of *Rome*: For the people ignorant of this distinction (if there were any such in the Scriptures) could not possibly be kept from Idolatry by it, but would be in continuall danger to passe the bounds of worship prescribed, and to giue to their Images the honor

of Almighty God. But the Scriptures make no such distinction at all, but indifferently vse both these alike, to note the seruice and seruants of God. Our Sauiour sayth, *Ye cannot serue God and mammon.* Like wise the Apostle *Paul* calleth himselfe, *The Seruant of Christ.*

δουλεύειν.

Rom. 1. 1. Gal. 1. 10. δοῦλος.

Likewise in the *Acts* of the Apostles, all the Apostles call themselues by the same word, the *Seruants of God.* Of the *Thessalonians* it is sayd *that they had beene turned to God from Idols, to serue the true and liuing God*; and in like manner in diuers other places, whereby it is plaine, that this distinction hath no ground in the word of God.

Acts 4. 29. 1 Thes. 1. 9. δουλεύειν.

Moreouer, by the same word it appeareth that such seruices as the See of *Rome* ordaineth to be done to their Images, are such as are due to God only, and for yeelding whereof to Images, theyr worshippers are charged with Idolatry. This is proued by that the law speaking of all similitudes of things sayeth, *Thou shalt not bow downe to them nor serue them,* And in the first booke of the *Kings.* 19. ver. 18. it is sayd, *I haue left 7000. in Israel which haue not bowed the knee to Baal, and whose mouth hath not kissed him.*

1 King. 19. 18. Ro. 11. 4.

Further in the second booke of *Kings*, chap. 18. ver. 14. it is written of the vertuous and zealous King *Ezekias*, that he tooke away the high places, brake downe the Images, cut downe the groues, and that he beat into powder the brasen Serpent which *Moyses* had made, because the *Israelits* to that day had offered incense to it, and called it *Nehustan*, that is, a peece of brasse. By which places it appeareth, that for the seruices of bowing the knee to the Image of *Baal*, and of kissing his Image, and of censing the brasen Serpent,

Serpent, such worshippers are reproued as Idolaters. And these with many other like are the seruices that by the ordinanees and practise of the Sea of *Rome* are dayly done to Images, by those which cleaue still to that Sea; whereof it followeth, that for the same causes they are iustly charged with Idolatry. On the contrary part it appeareth, that our Religion yeelding all religious Seruice onely to the true eternall God, and giuing no such seruice to any Image or creature whatsoeuer, is the same that was taught by our Sauiour Christ and by his Apostles.

Yet for excuse of such Idolatry as hath beene mentioned, there is yet further alleaged, that the Images of the heathen men onely are Idols, and not the Images of Christians and holy men set vp in the Churches subiect to the Sea of *Rome*. But this is plainely confuted by that the Prohibition of the law forbiddeth bowing down of the body, or any manner of religious seruice to bee done *to the likenes of any thing is heauen, in the earth, or in the waters vnder the earth.* Now the Images set vp in all the Popish Churches, are similitudes of some such things, therefore they are by that law forbidden. Besides, the law commanding God onely to be adored, serued, and worshiped religiously, excludeth alike from that honor all creatures whatsoeuer, according as it is said *I will not giue my honor to any other:* In regard hereof the Lord making mention of his Iealousey, compareth with adultery that offence done to him in communicating such adoration and seruice with any other. Therefore as the wife is no lesse an adultresse, that communicateth the honor and beneuolence due to her husband alone, with the chiefe seruant he hath,

Exod. 20.

Esay 42. 8.

Exod. 20. 5.

as the wife of *Potiphar* would haue done with *Ioseph*, then if she yeeld the same to a stranger: So the Idolatry is no lesse that is done in communicating these honors with the chiefe seruants of God, then was the Idolatry of the heathen in yeelding of the same to the Lords of the Gentiles. Sometime the Lord in this respect compareth himselfe also to a King. Now in like manner they are no lesse guilty of high treason against a lawfull King that yeeld his proper regalities and honors to any of his owne subiects, then if they did it to strangers. For the alleagiance being communicated with any other, high treason is commited, whatsoeuer the party be to whom it is yeelded, whether it be an enemie or a friend, a stranger or a subiect, one that is farre off, or of the neareſt about him, and of cheefeſt dignity in his Court.

For these are duties that will not admit of any participation and fellowship with any other, but are to be yeelded wholly and onely to the soueraigne King and lawfull Husband. And as whatsoeuer is otherwise is adultery and high treason; so in the case of religious adoring and worshipping, whatsoeuer is yeelded to any creature, or to the Image and likenesse of any creature, is the sinne of Idolatry. Therefore the difference betwixt the parties represented by the Images, cannot excuse the matter. Moreouer, that such adoration and seruice is not to be excused may appeare, in that often times the people of *Israel* and others, are reprooued for worshipping the Sunne, the Moone, the Starres, and all the hoste of heauen. Likewise in that the censing of the brasen Serpent is accounted Idolatry, notwithstanding that at the beginning it had beene set vp by Gods expresse commandement

dement for another purpose, and that it in a sort represented Christ Crucified, and lifted vp on high by the preaching of the Gospell, that all which should looke vpon him and behold him with the eye of Faith, might be saued from the power and sting of Sathan the old Serpent.

The same may be also prooued by that the Apostle *Paul*, when they would haue sacrificed to him (which was no more then offering incense to this effect) rent his clothes, and with great zeale detested it, that any such thing should be done vnto him. The Apostle *Peter* also being respected and reuerenced by *Cornelius*, with so much reuerence as seemed to him might be dangerous to proue offensiue to God, withdrew him earnestly from it, and acknowledged himselfe to be his fellow seruant. Act. 14.14. Act. 10.25, 26.

The worship of Angels is likewise reproued in the Epistle to the *Colossians*: and the Apostle *Iohn*, rauished vpon the suddaine with admiration of the Angel that had reuealed so great Mysteries vnto him, and worshipping him, was forbidden by the Angell, acknowledging himselfe to bee fellow seruant with *Iohn*, and exhorted to yeeld that honour to God onely. And if such honour be not to be giuen to the Apostles of Christ, nor yet to the Angels in heauen; surely it is not to bee giuen to any other creature, much lesse to their Images. Col. 2.18. Reuel. 19.10. Reuel. 22.8,9.

Hereunto may be added, that the Images of Christians, are as well the workemanship of men, as those of the Heathen were. Further also, that the Images euen of the Apostles and of Christ himselfe, were for their matter like to the Images of the Heathen, being made of wood, stone, mettall, or such like matters.

ters. The outward ſhape alſo is no other. Likewiſe it is to be ſaid as well of them as of the other, *That they haue eyes to ſee, yet they ſee not; eares to heare, but they heare not; feete to goe, but walke not, but ſtand in neede to be lifted vp to the place where they ſtand, and to be nailed to it leaſt they fall downe*; Therefore no ſuch Images are to bee honoured, nor to bee ſuffered in Chriſtian Churches.

Pſal. 115. 4, 5, 6, 7, 8.

For theſe and ſuch like are the reaſons for which the worſhippers of Images are reproued by the Scriptures as Idolaters: *viz.* becauſe they worſhip the workes of mens hands, they worſhip things that are dead, as ſtocks and ſtones, falſe repreſentations, and lying ſhapes, that haue likeneſſe of ſenſes and life, and yet are indued with no ſence nor power of life; and finally, ſuch things as can neither do good nor hurt to men, but need mens helpe to ſtand, and may be burnt or otherwiſe conſumed by them.

This is the doctrine of our Sauiour Chriſt and of his Apoſtles concerning this point, that God onely is to be religiouſly worſhipped, and that no creatures or their Images are to be adored. After that alſo a long time, the ſame doctrine was acknowledged, and the worſhip of Images reproued. For declaring whereof it may ſuffice here to ſet downe that which is reported by *Epiphanius* himſelfe, and is tranſlated by *Ierome*. *Epiphanius* in his letter to *Iohn* the Biſhop of *Ieruſalem*, writeth hereof in this manner: I found in a Church at *Anablatha*, a veile hanging in the doore of the Church, ſtained and painted, and hauing the Image as of Chriſt, or of ſome holy man; for I do not well remember whoſe Image it was: Therefore when I ſaw the Image of a man to hang in the Church

Church of Christ, contrary to the authority of the Scriptures, I cut it in peeces, and gaue counsell to the Keepers of the place, rather to winde it vp, and carry out to buriall in it some poore man deceased. And a little after, I pray you command that such veiles bee not hanged in the Church of Christ, which are against our Religion.

Here might bee shewed the story, from what beginning and by what degrees this corruption entered and prevailed in the Church, till at length the second councell of *Nice* directly against the word of God and all ancient practise of the Church, decreed the setting vp of Images in the Churches, and worshipping of them

For that the Doctrine of our Sauiour Christ and of his Apostles was contrary hereunto, & the same which our Church in *England* doth teach and maintaine, whereof here is question, hath bene already declared. Therefore touching the first point of our religion in diuine seruice, which concerneth the subiect, which is, that God onely is to be religiously worshipped, & not Images, or yet any creature whatsoeuer: Thus it hath bene proued which was disired, that our Religion herein is that which the Lord Iesus himselfe & his most faithfull ministers the Apostles taught and deliuered.

Now followeth the second poynt of those which are common to all diuine Seruices, that is, in what language or tongue it is to be performed: wherein the doctrine and practise of our Church in *England* is, that it be administred in a speech knowne, and vnderstood by all the people.

In which practise it is now to bee shewed that wee

haue our Religion in this respect, in like manner from Christ and his Apostles, teaching and ordaining such administration of it.

Chap. III.

Diuine Seruice is to be administred in a language which the people vnderstand.

OVr Sauiour Christ performed his owne Ministery in a speech vnderstood by all the people; for hee read and expounded the Scriptures to them in a tongue which they vnderstood, as it appeareth, *Luke* 4. He prayed also in like manner, *Iohn* 17.

Further also in saying, *Heare yee Moyses and the Prophets*, he commandeth the reading and exposition of their writings to bee performed in a language that might be vnderstood; for otherwise they could not heare them with any vnderstanding, but should be as deafe men; whereas his meaning there is, that they should so heare, as they might be taught thereby, and forewarned to gouern the course of their life, as they might avoyd the torments of hell. Likewise hee taught his Disciples to pray in a tongue which they vnderstood, and in them, so instructed all other that should be his Disciples after, to call vpon God in a speech knowne by them, both in the Forme he taught them saying, When ye pray, say thus: *Our Father, &c.* and by the direction of that prayer, to make all our petitions priuate and publike.

Instituting also the Sacrament of Baptisme, hee com-

ommanded his Diſciples, *To preach the Goſpell vnto all nations, and to baptize ſuch as ſhould beleeue*; which Math. 28. teaching and beleeuing neceſſarily implyeth the vſe of a ſpeech known in the adminiſtration of Baptiſme.

In like manner he inſtituted and adminiſtred the Sacrament of his Supper amongſt his Diſciples in a ſpeech which they vnderſtood, and charged them as oft as they ſhould doe the like, to preach his death vntill his comming againe; wherefore it is plaine, that he intended the Sacraments ſhould not bee dumbe ſhowes and ſpectacles, but that they ſhould bee ſo adminiſtred as the people might know and vnderſtand the meaning of them. Finally, after his aſcenſion, amongſt other ſpiritual graces, he indued the Apoſtles Acts 2. with the guift of tongues, whereby the ſame day they ſpake to the *Iewes* that were then from all nations aſſembled at *Ieruſalem*, the great acts and mighty works of God.

For it is expreſſly written, and that the people maruelled that they heard them ſpeake euery one in the language of the Countrey wherein they had been borne.

By which miraculous guift, beſtowed firſt vpon the Apoſtles, then after vpon many other, and by ſuch vſe of it in teaching the people of euery nation in their owne language, it is manifeſt, that our Sauiour Chriſts ordinance is, that diuine Seruice ſhould bee adminiſtred in a ſpeach vnderſtood by all the people.

This is alſo confirmed in that the Apoſtle *Paul* in his former Epiſtle to the *Corinthians* Chap. 14. ſaith, that the ordinances ſet downe by him in that place (amongſt which this was one, that no man ſhould ſpeake in the Church and Aſſembly of the people

a ſtrange language not vnderſtood by them, except it were interpreted) are the commandements of the Lord, that is, of Ieſus Chriſt. Thus then it appeareth to be the practiſe and ordinance of Chriſt, that diuine Seruice ſhould be adminiſtred in a ſpeech which the people vnderſtand.

Now that the Apoſtles taught the ſame is likewiſe manifeſt: for firſt, that their practiſe was ſuch, appeareth, *Acts* 2. Where hauing receiued the guift of tongues they imployed it rightly to that end for which it was giuen, and ſpake to men of diuers tongues in the language of the Country wherein they were borne. And this was the generall practiſe of the Apoſtles, as appeareth in the booke of their *Acts*.

Now the Apoſtle *Paul* debating this matter at large, not onely teacheth manifeſtly, that all diuine Seruice ſhould bee performed in the Church in a ſpeech which the people vnderſtand, but confirmeth this doctrine by many reaſons. In which diſcourſe it appeareth that diuine Seruice ought to bee adminiſtred to Gods glory. For it being the Lords cõmandemẽt that it ſhould be ſo performed, as the Apoſtle there calleth it, it is for the glory of God, that with all due obedience it be ſo performed: Beſides this, the reaſon of this commandement doth likewiſe proue it, which is, that by ſuch meanes the knowledge of God is enlarged, the great and marueilous workes of God, as his Creation, Prouidence, & redemption of the world by his onely begotten Sonne; his lawes and his commandements, the promiſes of the Goſpell preached in the Word, & ſet out in the Sacraments, which are of forgiueneſſe of ſinnes, of life, and immortality to euery one that beleeueth, and ſuch like; are made knowne to men,

1 Cor. 14.

verſe 47.

Acts 2.

men, to Gods vnſpeakeable glory, as it was by the Apoſtles. By that meanes alſo the people vnderſtand the prayers and thankſgiuing which are made by the miniſter, yeeld therin conſent to ſuch ſervices of God, and together with him, doe God that honor, that thereby they acknowledge all good guifts to come from him, and therefore that they ought to be deſired of him by prayer, and that he is to be glorified for them with all thanksgiuing. Therefore that God may be honoured with all this honor, it behoooueth and is neceſſary, that he be ſerued in the Church in a ſpeech that the people vnderſtand.

Furthermore, the edification of the people doth require the ſame, concerning which it is the Lords expreſſe commandement, *That in the Church all things ſhould bee done to their Edification.* 1 Cor. 14. 26.

By edification is meant their furtherance in the knowledge of God, in the vnderſtanding of the Scripture, in faith, in obedience, in comfort, and all Chriſtian duties. But none of theſe can be furthered in the people, if the Miniſter vſe a language which the people doth not vnderſtand. Therefore it is neceſſary for the inſtruction and comfort of the people, that the Scriptures be read and expounded, the Sacraments adminiſtred, the Prayers and thankſgiuing bee made in the Church, in a ſpeech that all the people doth vnderſtand.

On the contrary part, by adminiſtring of diuine Seruice in a ſpeech not vnderſtood by the people, both God is diſhonoured, and the people are ſuffered to periſh.

For touching the firſt point, Gods commandements of the right vſe of his guift: of tongues, of doing all

things in the Church to edification, are broken, God is also highly dishonoured, in that the knowledge of him is kept from the people, that his name is taken in vaine, and Seruice prophaned, and his people suffered to perish in ignorance and disobedience. Concerning the peoples perishing by this meanes it is plaine, in that the blind led by the blind must needes perish. By this meanes they doe remaine in their sinnes, and namely, in the ignorance of God: which howsoeuer the adherents of the Church of *Rome* teach to bee the mother of deuotion, the word of God teacheth to be the iust cause of error, disobedience and destruction.

Math. 22. 29. For it is said, *that the seruant that knoweth not the will of his Master shall be beaten*, it is said indeed with *few stripes* in comparison of the many stripes whetewith they shall be beaten *which know their Masters will and do it not*: but by those *few stripes* are meant euerlasting torments, as the Apostle *Paul* teacheth saying, *And to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and which obey not the Gospell of our Lord Iesus Christ, which shall bee punished with euerlasting perdition, from the presence of the Lord and from the glory of his power.*

Luke 12. 47, 48.

1 Thes. 1. 7, 8, 9.

Now as the Church is edified by him that prophecieth, & receiueth instruction, exhortation, comfort and direction whereby they may ioyne together in Prayes and thanksgiuing: So on the contrary they want all these meanes when diuine Seruice is administred in a strange tongue which they doe not vnderstand. For the minister speaketh not to them, that is, to their vnderstanding; and therefore whatsoeuer

1 Cor. 14, 3, 4.

haue

heauenly doctrine bee read or deliuered in a ſtrange tongue, the people is nothing inſtructed by it, but departeth from the Church as ignorant of God, & of all godlynes as they came to it. And as hee that is ignorant is not inſtructed in any thing, ſo he that is dull and ſloathfull in his duty to God or man according to Gods commandement, is not furthered by exhortation, nor he that is heauy in heart is not comforted; verſe 16. likewiſe when the miniſter prayeth or giueth thanks, he can neither pray nor giue thanks with him, nor anſwer firly to any thing he pronounceth, becauſe he vnderſtandeth not what it is that he ſayeth.

For this cauſe the Apoſtle ſaith, *that their vnderſtanding remaineth fruiteleſſe*, and that fiue wordes ſpoken to their vnderſtanding, were more worth then many thouſands in that ſort. And in reſpect of the Prophet or miniſter hee ſaith, that in ſo doing, hee verſe 2,9. ſpeaketh (in regard of any benefit of the people) as if hee ſpake into the ayre and his ſpeech vaniſhed away with the winde, without profit to any.

Furthermore he ſayeth, that the miniſter ſo ſpeak- verſe 7,8,9. ing is like one that ſhould ſound a trumpet, or ſtrike a harpe or any other Inſtrument without diſtinction of ſounds: whereby he intendeth, that as the people not vnderſtanding could receiue by it no direction in battell, to march or retyre, or in other actions what to doe, or whereunto to prepare and diſpoſe themſelues: So in the ſeruice of God, they know not what they are directed vnto, whether to pray to God, or to giue him thankes, or to what other part of the Seruice of God they are to apply themſelues.

Moreouer, the Apoſtle affirmeth that where this verſe 11.20, diſorder hath place, they are as *Barbarians* one to ano- 23.

ther,

ther, they are as little children in vnderſtanding, yea, they will ſeeme to bee out of thir wits, and deſtitute of common ſence and reaſon.

Finally, the Apoſtle addeth, that to ſpeake to the people in a language they doe not vnderſtand, is a token and ſigne of Gods wrath and anger to them. Which may be eaſily vnderſtood by ſome like thing in our life with men. For if a ſeruant or a ſonne that hath offended his Lord and Father, or a ſubiect that hath tranſgreſſed the lawes of his Prince, ſhould preſent himſelfe to him to craue pardon of his offence, and to pray to vnderſtand his pleaſure, that hee may performe it in time to come; if that Lord, that Father, or that King ſhall not graciouſly comfort his ſupplyant, but ſpeake to him in a tongue that hee vnderſtandeth not, and ſo diſmiſſe him, is not that a manifeſt ſigne of his anger and indignation? Euen ſo when any aſſembly of Chriſtian people ſhall gather themſelues together, to preſent thẽſelues to God, to craue of him grace & pardon for their ſins, to offer their petitions and ſeruice to him, it muſt needes bee an heauy and vncomfortable token vnto them of Gods high diſpleaſure toward them, when hee vouchſafeth not to ſpeake any gracious words vnto them that they can vnderſtand, but ſpeaketh to them in a ſtrange language. Heereby therefore it appeareth, that to haue diuine Seruice adminiſtred in a tongue not vnderſtood by the people, is contrary to the doctrine of our Sauiour Chriſt and his Apoſtles; yea, and that it is childiſh, barbarous, and contrary to cõmon ſence and reaſon, vnprofitable for the people, yea a hinderance to them, and a meanes to keepe them in ignorance, and all vngodlyneſſe, and a ſigne of Gods indignation againſt

againſt them, and a high diſhonor to almighty God by the tranſgeſſion of his commandements, and taking his name in vaine. Contrariwiſe heereby it appeareth, that to adminiſter diuine Seruice in a tongue vnderſtood by the people, is profitable for them, and fit to further them in the knowledge, faith, and obedience of God; and as honorable to God by making knowne his goodneſſe, mercy, Iuſtice, greatneſſe, and perfection in all reſpects vnto his Church and people. This is confirmed alſo at large by the Apoſtle *Paul*, in his former Epiſtle to the *Corinthians* Chap. 14, as it hath beene declared. Hereunto may bee added that it appeareth by the 33, and 36. verſes, that the Apoſtle ordayned thus in all other Churches that were taught by him, and that the Church of *Corinth*, in that diſorder, differed both from the Church of *Ieruſalem* and from all other Churches that at that time had receiued the Goſpell.

Further alſo it appeareth, that in all ages before, the true Church ſerued God with knowledge and vnderſtanding of that was taught them, and yeelded to God their Seruice in ſuch ſort as they knew what duty it was, which they performed vnto him. For firſt almighty God himſelfe deliuered the two tables of the tenne commandements, in that ſpeach which the people vnderſtood.

After alſo by his commandement often times repeated, both *Moyſes*, and the Prieſts, are charged to teach the people to heare and know, learne and obſerue, the law of God. Particularly the law commanded that the King ſhould write the coppy of the law in a booke, coppied out of that booke which was kept by the leuitical Prieſts, wherein he is charged to reade all Exo. 19, 9. Exo. 20. 18. 19. Deut. 5, 10, 11 28, 29. 30, &c. Deut. 6. 1, 2, 3. &c.

chap. 17. 18, 19. all the dayes of his life, that he may learne to feare the Lord his God, and to obserue and doe all his commandements. In many places of the bookes of *Moyses*, and especially in the booke of *Deut.* it is sayd, that *Moyses* taught all the people the commandements and statutes which the Lord had deliuered vnto him.

Deut 12. 1. 27. 1. &c. 29. 1. &c.

Ios. 1. 10, 11. &c. *Iosuah* in like manner dealt with all the people, instructing and exhorting them to the obseruation of the statutes which God had deliuered vnto them.

In the like manner did *Dauid*, and all the Prophets, deliuering *Psalmes* and other bookes of Scriptures in the *Hebrew* tongue for the publique vse of the Church of *Israell*, which they had indited in the *Hebrew* tongue, the common speech of all the people.

1 Chron. 16. 2, 4, 7, 35, 36, 37.

Likewise *Solomon*, *Dauids* son, at the dedication of the Temple which hee had builded, made his solemne prayers and publique supplications vnto God, in the hearing of all the people, in their owne *Hebrew* tongue which they best vnderstood.

1 Chron. 25. 2, 5. & 28. 2, 8. &c. 1 Kings 2. 4, 55, 57, 58, 61, 62.

And of *Iosias* it is also particularly recorded, that hee read in the hearing of all the people from the greatest to the least of them, all the words of Gods Couenant which had beene found in the house of the Lord.

2 Kings 22. 11 & 23. 2, 3. &c.

After the captiuity also wee reade, that *Ezra* at a publique feast once or twice made his earnest supplication vnto God for all the people, they hearing and so vnderstanding him, that men, women, and children, wept and lamented exceedingly.

Ezra 8. 21 & 9. 5, 6. & 10. 1.

And in the booke of *Nehemiah* it is written, *Ezra* did reade the booke of the law of God from morning to mid-day before all the people, men, women,

and

and all, that for vnderſtanding were fit to heare, and that all the people was attentiue to the booke of the law, and when *Ezra* bleſſed, all the people ſaid *Amen, Amen*, with lifting vp their hands, and bowing downe their heads, they worſhipped God with their faces towards the ground. Nehe. 8. 2, 3, 4, 5, 9, 10, &c.

In the time of our Sauiour Chriſt, the Apoſtle *Iames* ſayth, *Moyſes was read and preached euery Sabbath in the Synagogues*, of which cuſtome wee reade an example in the 13 of the *Acts*, where it is ſaid, *that after the reading of the law and the Prophets, Paul and Barnabas were willed to exhort the people.* Acts 15. 21. & 13. 15.

Of the example of our Sauiour Chriſt, it is expreſly written, as hath beene touched before, that hee entred into the Synagogue of *Nazareth* vpon the ſabbath day as his manner was, and there ſtanding vp to reade, when the booke of the Prophet *Eſay* had beene deliuered to him, hee opened it and read that which is written in the begining of the 61 Chap. of that Prophecy. And further that hauing deliuered againe the booke, hee ſate downe, and the eyes of all that were in the Synogogue were bent vpon him. To whom hauing ſayd, that that Scripture was fulfiled that day in their hearing, they all bare him witneſſe that it was ſo, and maruelled at the ſpeeches full of grace that proceeded out of his mouth. Luke 4. 16, 17, 21, 22.

The like practiſe of the Apoſtles in their Liturgie and publique miniſtry in the Church at *Ieruſalem* appeareth in the booke of the *Acts*, and namely, in theſe places *Acts* 2, 4, 7, 8, 14, 22, 37, 38, 40, 41, 42, 46, 47. Throughout the ſame booke, and likewiſe in all Epiſtles of the Apoſtles it is playne, that this was their practiſe amongſt the diſperſed *Iewes* and the

Churches of the *Gentiles*, as of the *Romanes*, *Corinthians*, and the reſt; yea that they did ſo ordaine in all Churches in their time, 1 *Cor.* 14. 33, 36, 37.

For the time ſucceeding, it appeareth by the Apologeticall writings of *Iuſtin Martyr*, *Tertullian*, and others, that the Liturgies in their time, were ſuch as the people vnderſtood. The like appeareth in *Ierome*, who was ſo deſirous to further the knowledge of Religion in the common ſort, as hee tranſlated the Scriptures into the *Dalmaticall*, & *Sclauonian* tongue, for the vſe of his Country men.

Origens Hexapla and Octopla bookes, ſetting out the Scripture in ſo many diuers tranſlations, witneſſe the like care and deſire in him. And of others, *Auguſtine* writeth, that the Latine tranſlations were not to be numbred. The Liturgies that go vnder the name of *Baſil*, and *Chryſoſtome*, declare alſo, that in the time wherein they were written, when ſoeuer it was (for they cannot be of their time, but latter) the Church vnderſtood the Scripture, Prayer, Thankeſgiuing, and other parts of diuine Seruice that was adminiſtred amongſt them. And in the Eaſt Church it continued ſo a long time, as appeareth by many exhortations of *Chryſoſtome*, and other of the *Greeke* Teachers, to the reading of the Scriptures, and by ſome parts of the Liturgie, whereof mention is made in their writings. So did it likewiſe long continue in the Weſt Church, euen till almoſt all things were corrupted, and that darkeneſſe had ouercaſt the face of the heauens, and taken the light thereof from theſe parts of the earth; namely, in the Church of *Rome*: which howſoeuer it hath preuailed and continued a long time in diuers parts, and eſpecially in theſe of the Weſt; yet in this

bleſſed age of reformation, it hath pleaſed God to driue away that darkeneſſe, and to cauſe the light of his countenance ſo comfortably to ſhine vnto vs againe, as that now in our owne tongue Gods holy word is read and expounded vnto vs, the Sacraments adminiſtred, Prayers, and thankſgiuinges are offered vp vnto God, and the whole Seruice of God in *England* is performed in a ſpeech which all our *Engliſh* people vnderſtand. In which reſpect it hath beene proued, that our Religion in *England*, is that which was taught by our Sauiour Chriſt and his holy Apoſtles. And thus much may ſuffiſe alſo for this poynt, being the ſecond generall here conſidered in all Diuine Seruice.

Chap. IIII.

Of the reading and expounding to the people the word of God, and not the Legends and fables of men.

Now it followeth to proceed to declare the like in the ſundry parts of Gods Seruice. The chiefe parts of diuine Seruice (as the Apoſtles teach, ſpeaking of their miniſtry to whom firſt the diſpenſation of Chriſtian Religion, and of the myſteries of God, and the whole adminiſtration of Gods Seruice then was committed) conſiſteth in the Word of God, whereunto belong the Sacraments as viſible words, ſetting out the ſame doctrine of the Goſpel; and in Prayer whereunto alſo thankſgiuing is to be referred. For thus are performed whatſoeuer the Miniſters are to declare vnto the Church in Gods behalfe, and what duty and ſeruice the Church offereth vnto God on their part. Wherefore all Diuine Seruice conſiſting in theſe two principall

partes; and the former hereof being the administration of the word, and that first in the reading and expounding of the Scriptures: the next thing to bee shewed is, that our Religion and seruice of God in *England*, in that concerneth the reading and expounding the word of God and no Legends or fables, is such as was taught by Iesus Christ and his Apostles.

For clearing whereof, it is first to be vnderstood, that in *England* it is appointed that the holy Scriptures, the writings of *Moyses*, the Prophets, and Apostles, be read vnto the people, and not any Legends of Saints (as they are called) or other like vncertaine or fabulous writings, as haue beene vsed and commanded to bee read in the churches subiect to the Sea of *Rome*. Now thus to serue God, that our Sauiour Christ, and his Apostles, haue taught, may appeare by their doctrine and practise.

Luke 16. 29, 31. Our Sauiour Christ saith by *Abraham*, They haue *Moyses* and the Prophets, heare they them. And againe, If they heare not *Moyses* and the Prophets, they would not bee perswaded, no although one should rise from the dead. Againe, hee sayth, *Search ye the Scriptures*, & *Ye are deceiued because ye know not the Scriptures*. And how often doth he say, *Haue ye not heard, how reade you?* and with many like speeches referring them to the Doctrine of the Scriptures, declareth the ordinance of God, the duty of the people, and the practise of the Church at that time, to haue beene such, as that in the publique assemblies that which was read and taught the people was the word of God, and not any fables of the Iewes.

Iohn 5.39. Math.22.29. Math.12.3.7. & 21.16, 42.

Luke 4.16.31 Further also the practise of our Sauiour was agreeable thereunto, for it is noted to haue beene his manner

ner and custome, vpon the Sabbath dayes, wherein *Moyses* was read and expounded vnto the Church, to enter into the Synagogues and to teach the people.

Now this custome of his in one place, is so particularly reported, as that it is said that hee came to *Nazareth* where hee had beene brought vp, and entered according as he had beene wont into the Synagogue vpon the Sabbath day, and stood vp to reade; then there was deliuered vnto him the booke of *Esay* the Prophet, which he hauing vnfolded & opened, found the place where it was written, *The Spirit of God, &c.* verse 17. Which text after hee had read, hee expounded vnto them, and out of it preached the Gospell of the kingdome of God vnto them.

And it is further added, that the people heard him and the eyes of all that were in the Synagogue were fastned vpon him: By which place it is manifest that our Sauiour Christ by this example and custome of verse 20. his, did reade and expound the word of God, the writings of the holy Scriptures giuen by diuine inspiration, which are the bookes that ought to be read and expounded and preached vpon in all Christian Churches, and not vaine discourses such as the Apostle calleth old wiues tales.

This also was the doctrine and vse of the Apostles: For being followers of Christ, all their Doctrine was out of the Scriptures, as it appeareth by that is sayd *Acts* 2.42. That the Church continued in the Doctrine of the Apostles.

And in the same Chap. the Apostle *Peter*, is shewed to haue taught the Doctrine of the resurrection of Christ, out of the *Psalmes*: Likewise the same Apostle

2 Pet.1.19. postle writing to the disperſed *Iewes*, doth commend them for attending to the words of the Prophets. Likewiſe by the Apoſtle *Paul*, it is written, Ephe.2.20. *that the Church is builded vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the lowe corner-ſtone;* which is ſpoken, in reſpect of their Doctrine preached by them, in their time, and after for the ſubſtance of it ſet downe in writing by the will of God, for the vſe of the Church for euer.

This appeareth alſo, in that the Scripture giuen by Rom.15.4. the inſpiration of God, is ſayd, to bee that which is 2.Tim.3.16. 17. written, *to teach vs, to comfort, to reforme, to rebuke, and to inſtruct in all righteouſneſſe, to make a man wiſe to Saluation by faith in Chriſt, and to make the man of God perfect, fully furniſhed for any good worke.* Therefore according to the auncient ordinance of God, Act.15.21. *Moyſes* (that is, the Law and bookes written by *Moyſes*) were vſed to bee read (as the Apoſtle *Iames* teſtifieth) euery Sabbath day in the Synagogues. The writings of the Prophets alſo were ſo read amongſt them, as it appeareth by that is written *Acts* 13. that after the reading of the Law, and of the Prophets, the Apoſtle *Paul* preached in the Synagogue at *Antioche*. And of the ſame Apoſtle it is ſayd, that he confirmed Ieſus to bee Chriſt; that is, the *Meſſias* promiſed of God, by proofes taken out of the Scrip- Act.26.22. tures, and as hee teſtifieth of him ſelfe, hee taught nothing beſides that, which had bin taught before in the Law, and in the Prophets.

Thus by all theſe euidences it is manifeſt, that our Religion in *England*, concerning this part of the Seruice of God, is the ſame which was taught by our Sauiour Chriſt, and by his Apoſtles, *viz.* in that

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the holy Scriptures are publiquely read vnto the people, and alſo the people is taught Chriſtian Religion by the expounding and preaching of the ſame vnto them; and that no fooliſh fables, nor old wiues tales, are read vnto them, as they are read vnto the people vnder the Popes gouernement, which ought not to bee.

Of this ſort are the Legends of Saints, and namely *Legenda aurea*, that is, the golden Legend, containing a report of the Liues and miracles of Saints. But howſoeuer they haue named it a golden booke, yet ſome of their owne writers of beſt iudgement, (as *Ludouicus Viues*) cenſure it for a booke written by a man of a leaden heart, (which is for the baſeneſſe of the reports, that are without wit or reaſon) and of a braſen forehead, which is for the ſhameleſſe and impudent boldneſſe, reporting things ſo fabulous and incredible; It needeth not to proue this by ſundry particulars.

This is playne, by ſtrange deuiſes and reports, concerning perſons that neuer were, for any thing that appeareth by any ſtory of credit, as of S^t. *George*, S^t. *Chriſtopher* S^t. *Catherine* and ſuch like fictions, deuices for inſtructions of life, as *Eſops* Fables were for morals. It is likewiſe manifeſt in many other of ſuch as haue beene, and are mentioned by Hiſtoriographers, but the reports there made of them, are ſo incredible, ſo fabulous, ſo homely, and ſo ridiculous, as they are not tollerable to bee read in any moſt baſe company, much leſſe in the Eccleſiaſticall aſſemblies, of a people profeſſing to come together to learne to know the will of God, and to offer vnto him their ſeruice and prayers.

Now that ſuch things ought not to bee read in the Church, is manifeſt, becauſe the Lord forbiddeth to adde to his word, and hee hath giuen no commandement of hearing any but his owne Sonne, of whom it is ſaid, *Heare yee him*. The Scriptures of Diuine inſpiration, are the onely light that God hath giuen vs to bee directed by, in things concerning his Seruice; For of them onely it is ſayd, *That they are a Lanterne vnto our feet, and a light vnto our ſteps*. That *they are written for our learning*, *Rom.* 15.4. *That by patience and conſolation of the Scripture, wee might haue hope*. Likewiſe, wee are taught, *That the Scriptures are able to make a man wiſe to ſaluation by faith which is in Chriſt Ieſus*; and finally, that they are of vſe, *for doctrine, reproofe, reformation, and inſtruction in righteouſneſſe, that the man of God may bee made perfect, and fully accompliſhed for euery good worke and duty*. But on the contrary part, there is expreſſe Charge giuen, not to attend to fables, which are alſo called prophane fables, *Iewiſh* fables, and old wiues tales, whereof the Apoſtle giueth ſo much greater charge becauſe hee did foreſee and propheſie, that ſuch times would come in the Church, that men would turne away their eares from hearing ſound Doctrine, and would turne them to the hearing of tales and fables. And as this part of the myſtery of iniquities was then foreſhewed, ſo after it mightily preuailed, and yet doth in the Church of *Rome*, but not of many ages after the Apoſtles time. For *Iuſtin Martyr* reporting to the Emperour *Antonirus*, the order of diuine Seruice vſed by the Churches of Chriſt in his time, ſayth, that they read the writings of the Prophets and Apoſtles, and after had exhor-

Deut. 4. 2.

Math. 17. 5.

Pſal. 19.

2 Tim. 3. 15.

2 Tim. 3. 16, 17.

1 Tim. 1. 4. & 4. 7.

2 Tim. 4. 3 4.

Tit. 1. 14.

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tations made vnto them, grounded vpon the same. Likewise *Tertullian* declareth after his report of the Prayers of the Church, that they met together also to heare the reading of the Scriptures, for saith he, *with such holy voyces* (meaning the Scriptures) *wee feede our faith, raise our hope, fasten our confidence, and strengthen good order by often mention of the precepts*, and further saith, *that they had also exhortation and reproofes, and exercise of diuine Censures*. *Lib. apologet.*

After when by processe of time such corruptiō entered, as that other writings besides the holy Scriptures began to bee read in the Church, a Councell held at *Carthage* for the reforming of such disorder, ordained *That nothing besides the holy Scriptures should bee read in the Churches vnder the name of the holy bookes*. Notwithstanding the mystery of iniquity so preuailed with time, that in the Churches subiect to the See of *Rome*, vnder pretence of the liues and miracles of Saints, most sottish and foolish fables and tales were publiquely read in the Church vnto the people, wherein it cannot bee vttered, what wrong was done to God, and to his Church. *What hath chaffe to doe with wheate?* saith the Prophet *Ieremy*, Chap. 23. verse 28. For the Lord hath ordayned, that his people should bee fedd with his holy word as with the finest wheate, yea, as with *Manna*, the bread of heauen, and they withholding it from the people of God, and keeping it shut vp vnder a strange language, feede the people with such fables and follies as with chaffe, yea, as with draffe more fit for swine. 2. Coun. of Carthage, ca. 47. Ier. 23. 28.

The word of God is also a fountaine of liuing water, at which the people of God may be refreshed with comfort, but they filled vp those Springes of

Ier.2.13 life, and ſent them to drinke at pits of their owne diggings which could hold no water, and as it were to the filthy channels of the ſtreets, to fetch their drinke there. *Should not a people aske counſel of their God? ſhould they goe for counſell from the liuing to the dead.*

Conſult they with the Law and the teſtimony (ſayth Eſay,8.19,20 the Prophet *Eſay*) *they which aduiſe otherwiſe, is there any ſparke of light in any of them?* Now to conſult with the Scripture which is giuen by Gods inſpiration, is to conſult with God, neither is there now any other ordinary meanes to conſult with God but by his holy word. Therefore all other meanes to conſult are forbidden and reputed, as if a man that vſed them did aske counſell (as *Saul* pretended) of the dead.

I came vnto you, ſayth our Sauiour, *in my Fathers name, and you did not receiue mee*, but if one come to Ioh.5.43. you in his owne name, you will receiue him: And thus it is with thoſe that receiue not the holy Scriptures, that are the word of Chriſt, except it bee in an vnknowne tongue; but reade fables and tales to the people, in a ſpeech which they all vnderſtand. It is a maruaile that the Sea of *Rome* is not aſhamed of this enormity vnto this day, but that in ſtead of Gods holy word, that conuerteth and comforteth the ſoule, they reade to the people ſuch ridiculous follies as peruert and deſtroy the ſoule: But howſoeuer they doe thus highly diſhonour God herein, it is manifeſt, by that which hath bin ſaid, that our Religion in *England*, in this poynt alſo of reading Gods word, and not ridiculous tales to the Church of God, is the ſame which was taught by our Sauiour Chriſt and his Apoſtles.

CHAP.

Chap. V.
Of Preaching.

IN *England* as wee haue the word of God publiquely read in the Church, and not any tales and follies; so hath it beene alwayes the endeauour of our Church, that the same word of God might bee also expounded vnto the people, that so they might bee taught to know the Articles of true Christian Religion, with the grounds thereof deliuered in the holy Scriptures, and haue it applied to their instruction in godlinesse, to the reproofe of the disobedient, to the comfort of the comfortlesse, and to euery good vse for which God hath ordained it. To this end, at the ordination of Ministers, they are earnestly exhorted to the performance of this duty, and there are many bountifull allowances in diuers parts of the Realme assigned for Preachers to attend vpon that Seruice.

In performance whereof there are also required two things. The one is that the Doctrine be sound, that is, holy, and grounded vpon the Scriptures; The other, that this duty bee performed with all faithfulnesse and diligence. Now in all these points also, our Religion is the same which was taught by our Sauiour Christ and by his Apostles. For our Sauiour leauing his commission with his Apostles for publishing of his Gospell, said, *Teach yee all nations*, and *Teach them to obserue whatsoeuer I haue giuen you in charge*.

Tit. 2. 8. 2 Tim. 3, 4. 2 Tim. 4. 12.

Math. 28. 19. 20.

Likewise before that time, he had said vnto them,

who is a faithfull and prudent ſteward, whom the Lord ſhall ſet ouer his houshold that hee may giue them their portion in due ſeaſon: *Bleſſed ſhall that ſeruant bee whom the Lord at his comming ſhall finde ſo doing*, I tell you truely hee will ſet him ouer all his goods.

Luke, 12.42: 43.44.

This appeareth alſo in the earneſt charge thrice giuen and repeated at one time to *Peter*, that as hee loued the Lord, *hee ſhould feede his ſheepe*. Likewiſe the Apoſtle *Paul* chargeth *Titus* to preach the wholeſome word that cannot bee condemned, and to ſee that there bee integrity and incorruption in his Doctrine.

Ioſh.21.15, 16.17. Tit.2.8. Tit.2.7.

And writing to *Timothy* he exhorteth him with a moſt earneſt conteſtation before God, and the Lord Ieſus Chriſt, that is to iudge both the quicke and the dead at his illuſtrous comming, and in his kingdome, that hee preach the word, bee inſtant ſeaſonably and vnſeaſonably, and ſo forth. So the Apoſtle *Peter* with a like conteſtation exhorteth the Elders of the diſperſed *Iewes* to feede the flocke of God that was with them, willingly and with a ready and cheerefull minde, and promiſing them ſo doing to receiue at the appearing of the Arch-Paſtor a Garland that ſhall not wither, or of Flower-gentle whoſe beauty and colour doth not fade nor wither away. Thus it is proued that our Sauiour Chriſt and his Apoſtles haue taught, that the word of God ſhould bee preached to the people, and that the Doctrine deliuered out of it, ſhould bee ſound, holy, and warranted by the Scripture, and that the ſame ought to bee preached with all faithfull care, and diligence. Therefore what godly care and endeauor is amongſt vs

2 Tim.4.1,2.

1 Pet.5.1,2. 4.

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in these respects, is according to the Doctrine taught by Christ himselfe and his Apostles.

And of such care, many Iniunctions, Constitutions, Canons, Statutes, and Acts of Parlament, made both for the aduancement of preaching of Gods word, and also for the faithfull diligence of the Ministers therein, doe plentifully testifie. But especially those are most worthy honor, which prouide for the sincerity and soundnesse of the Doctrine of faith, and of the Sacraments, set downe in the booke of Articles, agreed vpon in the Conuocation, in the yeere of our Lord 1562. and in the 13 yeere of the reigne of our late gracious Queene, ordained to bee acknowledged sound and holy, as it is by such as shall take ordinary care and charge of soules within the Church of *England*. All which Articles haue beene often Iustified by many learned Treatises ioyntly and seuerally concerning them. For which cause it seemeth not needfull vpon occasion to enter into the debating and prouing of them (which would aske a long time) especially of the errors of the Sea of *Rome* which are very many, & were withall to bee confuted.

But if particular questions be moued of any one of them, no necessary duty shall bee wanting, to proue the truth and soundnesse of that may bee doubted of, and to disproue any error that may bee maintained against it. For this time, & the poynt that is in hand, it may suffice heere to haue mentioned the care of our Church in *England*, that the word of God bee not onely read, but also expounded vnto the people, and that by warrant of the same, they may bee taught the truth of Christian Religion, and that with

with all faithfullneſſe and diligence, and that herein our Religion is the ſame which Chriſt and his Apoſtles taught and deliuered vnto vs.

On the contrary part, exceeding great is the corruption of the Church of *Rome* in this behalfe. Firſt, in that there haue beene of many ages ſo many errours as haue beene diſcouered in their Doctrine, & yet they haue confirmed the ſame by their laſt Councell holden at *Trent*, and doe ſtill maintaine the ſame, both by their continuall writings, and alſo at ſuch times as they pretend to preach the Goſpell of Chriſt vnto the people; Further alſo, how violently ſoeuer they contend that all their Doctrine is true, yet haue they little care to inſtruct the people in it. This appeareth, in that it is a Doctrine which they teach and hold, that ignorance is the mother of deuotion. Likewiſe, in that they neither reade the word of God publiquely to the people in a knowne Language, nor ſuffer them priuately ſo to reade it. This appeareth alſo by that their pariſh Prieſts are generally ſo ignorant, as hardly one Preacher can bee found amongſt them in a great Country. Finally their diſpenſations for nonreſidency, and for multiplying of benefices, and for attendance vpon other perſons, and matters, are ſo ordinary, that it manifeſtly declareth, as experience alſo hath taught, & yet doth in moſt places, that it is one of the leaſt cares that they haue by Preaching to inſtruct the people.

Whereby it is plaine, that heerein they are departed from the doctrine & practiſe, inſtitution & ordinance of Chriſt & his Apoſtles. For of their continuall attendance vpon this duty, their earneſt charges

Luk 21. 37, 38. and 4. 16.

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to all Ministers of the Gospell, there are manifest testimonies in the Scriptures, from whose examples and commandements they swaruing so farre, declare that they little remember or regard the earnest obtestation of the Apostle made before God and the Lord Iesus Christ, and with mention of his glorious Kingdome with comming to iudge the quick and the dead. They little regard the great charge giuen by our Sauiour Christ to the Apostle *Peter*, that as he loued him he should feed his sheepe. Finally they small regard either the promise of the Garland that neuer withereth, or the threatning of the punishment of the vnfaithful seruant, that is to bee cut in two, and to receiue his portion with Hypocrits and Infidels. Thus as these enormities are iustly reprooued, so our contrary proceedings in *England* are iustified in the care that is held, that the doctrine preached should bee holy and true, and that the preachers should faithfully and diligently instruct the people in the same. And thus much of the word of God both read and preached in our Churches in *England*.

Act.20.18. 19,20.21.26, 27,28,29.30, 31.32. 1,Pet.5.2,3, 4. 2,Tim.4.1.2. Ioh.21.15,16, 17.

Chap. VI.

Of Sacraments.

IT followeth to consider of the Sacraments and of prayer. Concerning the Sacraments, our Church in *England* doth professe, that they are in nature holy signes and seales of the doctrine of the Gospell, and of the righteousnesse that is

by faith thereof. In number alſo wee profeſſe that there are two: *viz.* Baptiſme and the Lords Supper. And that our Religion herein is that which Chriſt and his Apoſtles taught, is thus proued. That Ieſus Chriſt ordayned theſe two Sacraments, is moſt manifeſt in the Goſpell, wherein is declared, both that Chriſt ordained theſe two, and in what manner hee appoynted them to bee adminiſtred. We reade alſo in the Goſpell, and in other bookes of the new Teſtament, that the Apoſtles accordingly did adminiſter them both.

Math 28.19, 20.& 26.26

But of any other Sacrament wee reade not, that either our Sauiour Chriſt miniſtred and ordained any, nor that the Apoſtles did adminiſter any other. As for thoſe fiue which the Sea of *Rome* addeth to the number of the Sacraments, ſome of them wee acknowledge to bee holy ordinances, and ſtates of life, allowed in the Scripture, but haue not like nature with Baptiſme and the Lords Supper; and ſome haue beene brought into the Church vpon a corrupt following of examples not intended for Sacraments.

But becauſe this queſtion is at large debated in anſwer to another queſtion concerning this matter, it may ſuffice to haue ſaid thus much in generall touching the Sacraments.

Concerning the Sacraments as farre as we differ from the Sea of *Rome* and haue reformed the abuſes thereof in the adminiſtration of them, wee adminiſter them in the *Engliſh* ſpeech, with declaration of the chiefe doctrines ſigned by them, wherein our Religion and practiſe is according to the word of God. For it hath beene Gods good pleaſure alwayes,

that

that the Sacraments ſhould not be as dumbe ſhewes and ſpectacles, but ſo adminiſtred as the people might bee taught to vnderſtand what were the Doctrines that were ſigned and confirmed by them.

This was alſo the Doctrine of our Sauiour Chriſt, as appeareth by this that giuing charge to his Apoſtles heereof, he ſaith, *Teach all Nations, baptiſing them*, declaring thereby that the meaning and Doctrine for confirmation whereof hee ordained Baptiſme, ſhould bee declared. And of the Sacrament of his Supper, ſaith, *As oft as yee doe this, ſhew forth the Lords death till he come.* And againe, *Doe yee this in remembrance of me.* Now Chriſt taught the Doctrine of that ordinance which hee there inſtituted and deliuered. Such was alſo the Doctrine of the Apoſtles in all places of the New Teſtament, that make mention of their Doctrine and adminiſtration of the Sacraments of Baptiſme, and of the Lords Supper.

Math.28.19.

1 Cor.11.26.

Act.2.38.41 & 10.47,48. Act.20.7.

Chap. VII.
Of Baptiſme.

PArticularly concerning Baptiſme, wee adminiſter it without adding thereunto exorciſme, or adiuring the diuell to goe out of the child. Becauſe it is not written that our Sauiour Chriſt and his Apoſtles vſed any ſuch ceremony, or appointed any ſuch to be vſed in the adminiſtration of it. Further alſo becauſe it is a ſuperſtitious ceremony in ſundry reſpects and grounded vpon a falſe ſuppoſition, that the infants that are to bee baptized are poſſeſſed with the diuell.

Math.19.14. 1 Cor.7.14. For our Sauiour saith that *Theirs is the kingdome of heauen*. And the Apostle *Paul* saith that *The children of Christian Parents are holy*: yea though but one of their Parents be a Christian and faithfull.

And wee administer Baptizme without exorcisme or adiuration; so doe wee likewise without salt, spittle, creame, honny, oyle, Chrisme, Candlelight &c. Which Ceremonies wee doe not vse in the administration of Baptizme. 1. Because there is neither commandement nor example of the vse of any of them giuen in the Scriptures by our Sauiour Christ and his Apostles. 2. Because wee haue sufficient commandement in the Scriptures for the administration of it, that is, without any of these. 3. Because wee haue many examples in the Scripture of such as were lawfully and duly baptized without the vse of any of these. 4. These are the deuices of men, added to the ordinances of Christ, and to the worship of God, according to which inuentions it is not lawfull to serue God. Thus it appeareth that our Religion in this part also is according to the Doctrine and practice of our Sauiour Christ and his Apostles.

Act.2.41. and 10,48. & 16 33.

Chap. VIII.
Of the Lords Supper.

IT followeth now to speake of the Lords Supper, which is the other Sacrament of the new Testament. In the administration of which Sacrament, the order vsed by the Church of *England*, is, after due preparation by

by euery ones tryall of themselues in faith and repentance, to administer it with declaration of the institution of Christ, and of the doctrine signed and confirmed by it in the *English* tongue, that all the people may vnderstand.

We doe also administer it in both kinds, of bread and wine. Further the minister doth take the bread and giue thanks, breake it and deliuer it to the communicants. Likewise hee taketh the cup and after thanks-giuing, powreth out the wine in the cup to bee deliuered to all that are to bee partakers of the communion. The people that doe communicate receiue the bread and eate it, and the wine likewise, and drinke it.

Now the end and vse of all this is added hereunto, which is in generall the solemne commemoration of the death of Christ. In particular, and that first in regard of God, and of his Sonne Iesus Christ, to magnifie the goodnesse of God, in not sparing to giue his onely begotten Sonne for the redemption of the world; and to giue him most due thankes for such his vnspeakable grace and mercy. It is likewise to glorifie our Sauiour Christ, and to giue thankes for his exceeding loue to mankind, in that for our redemption, he hath vouchsafed to humble himselfe to take vpon him our nature and the forme of a Seruant, and in that nature to humble himselfe for vs euen to the death, and that the accursed death of the Crosse.

In respect of men. *viz.* both of all other to professe our Christian faith; and also in regard of our selues, that our faith and by it our Communion with Christ may be increased, whereby wee may bee

made more and more partakers of him, and of all his benefits, both of grace in this life, namely of the forgiuenesse of sinnes, of sanctification, of gifts needfull for our particular calling, and in the world to come of euerlasting life and glory. Finally, that these things being thus performed with thanksgiuings and petitions for our selues, and the whole militant Church of Christ, agreeably to Gods word, and that sacred action, the whole administration is finished to the glory of God, and the edification of such as haue beene partakers of that holy table.

In all which administration there is nothing but that was taught and done by our Sauiour Christ and his Apostles. For our Sauiour at the first institution of his holy Supper, deliuered the Doctrine which hee intended should be confirmed by it, and that in a speech vnderstood by his Disciples, and gaue commandement vnto them to doe the like, and to shew forth by it, the comemmoration of his death vntill his coming againe. In like manner did the Apostles. For the Euangelist *Luke* reporting that the Disciples continued in the doctrine of the Apostles in communication, in breaking of bread, and in prayers; declareth that the Apostles ioyned Doctrine with the administration of this Sacrament, and with prayer, & all the actions of that spirituall communion and societie, which the Church of Christ at *Ierusalem* had together. The like appeareth in the Apostle *Paul*, both in that hee professeth to haue deliuered to the *Corinthians* concerning this Sacrament, that which hee had receiued of the Lord, and more particularly by that long speech which hee had at *Troas*, before the administration of this Sacrament, there also

Math.26.26, &c.
Mark.14.22, &c.
Luk.22.4,19, &c.
1,Cor.11,22. 23,&c.
Act.2.42.
1,Cor.11.23.
Act.20,7.
Act.2,42.

also noted and comprehended vnder breaking of bread. Moreouer concerning the administration in both kinds, it is most manifest by the story of the Gospel, and by the writing of the Apostle *Paul*, that Iesus Christ tooke bread, and brake it, and gaue it to his Disciples; and likewise that he tooke wine, and hauing giuen thanks, not only gaue it to the Disciples to drinke, but with these expresse words, *Drinke yee all of this*. Whereby it is most plaine that our administration of the Lords Supper, in both kinds, is according to that the Lord himselfe did at the first institution of it. Yea it is also according to that hee commanded after to bee done, in that he said, *Doe yee this in remembrance of mee*; And more particularly concerning the cup; *Drinke yee all of this*. Which being the Doctrine, practice, and commandement of the Lord himselfe, it cannot be doubted but the Apostles did both so administer it, and teach concerning the administration of it; especially seeing the Apostle *Paul* professeth (which faithfulnesse is to be esteemed to haue bene also in all the other Apostles) that hee deliuered to the Church that which hee receiued from the Lord. *viz.* as before hath bene declared, that the Lord deliuered to his Disciples both bread and wine. Whereby it is to bee vnderstood, that whereas sometimes this Sacrament is noted or comprehended vnder the speech of breaking bread, that it is not meant, that it was administred in bread only, but it is a speech that by one part doth note the whole Supper of the Lord administred in both kindes of bread and wine; which is confirmed also to haue bene so deliuered by the Apostles, by the practice of the primitiue church, which did so ad-

Mat. 26. 27.

administer it, as it appeareth by the Apologie of *Iustine Martyr*, so reporting of the administration of it. Now as this order of administration of the Lords Supper vsed in our *English* church thus appeareth to haue beene receiued from the Doctrine, practise and commandement of Christ him selfe and of his Apostles, and so to haue beene vsed in the Primitiue Church; so on the Contrary part, the Sea of *Rome* hath in effect abolished the Supper of the Lord in their Masse, hauing neither bread nor wine in the administration of it.

For the bread they say, after Consecration is turned into the *reall* body of Christ, which being flesh and bones, it followeth by their Doctrine, that there is no bread left in the Sacrament as it is ministred by them: which errours of the *reall*, and bodily presence, and of the change and transubstantiation of the bread into the flesh of Christ, are conuicted to be most absurd and erroneous both by the Scriptures, and by common sence and reason. For the Scripture (euen after the consecration and setting apart of the bread to that sacred and holy vse, to bee a Sacrament of the Lords Body) doth often call it bread, as it appeareth in the first Epistle to the *Corinthians*, Chap. 11. where it is said, *The Bread that wee breake is it not the Communion of the body of Christ?* And in the Chap. 11. *As oft as yee shall eate of this bread*, and after diuers times. This appeareth also in that the Scriptures teach that Christ became Man, hauing the true nature of man like to vs in all things sinne only excepted. Which proueth that his body cannot bee in the small compasse of a wafer cake, hauing the dimensions and measures of length, breadth

1 Cor. 10. 16. Heb. 4. 15.

breadth and thickneſſe, which other mens bodyes haue. And whereas it is pretended to bee ſo by miracle, this is diſproued two waies. Firſt, in that the Scriptures which make expreſſe mention of Chriſts miracles, doe neuer make mention nor obſeruation of any miracle to haue bene done by him, in this changing bread into his body. Secondly the Scriptures making mention of any miraculous change of one ſubſtance into another, doe declare that the change hath beene ſuch as was to bee iudged, diſcerned and perceiued by all meanes of vnderſtanding both of ſence and reaſon. As for example, when Chriſt changed water into wine, the wine was perceiued to be wine by the ſight and taſt ſo diſcerning of it. But in this caſe neither doth the eye ſee any fleſh, nor the taſt diſcerne of any, but contrariwiſe that the bread remaineth bread ſtill in ſubſtance appeareth by the ſight, ſmelling, ſauour, and the taſte thereof; by the effect of nouriſhing, by the place where it is on earth, and by the accidents of whiteneſſe, ſmalneſſe, roundneſſe, and by that it becometh in time to bee ſubiect to bee mouldy, and that it may bee eaten by Mice, and Vermine. Iohn, 2. 9: 10: 11.

But it is moſt falſe, erronious, and blaſphemous, to affirme that the body of Chriſt which is moſt glorious in heauen, can bee ſubiect to any of theſe accidents. Beſides, how great is that blaſphemy whereby it is ſaid vnder pretence of this tranſubſtantiation, that the Prieſt is the Creator of his Creator, & maker of his maker; But it would aske a long time to lay out the arguments & reaſons that confute this abſurd & damnable error, and this labour is already partly beſtowed in anſwer to another queſtion of this

kinde.

kinde. Therefore thus much may heere ſuffice to ſhew, that by the errour of tranſubſtantiation, there is not left any bread vpon the Lords table, by them that affirme the bread to bee changed into fleſh, and therefore that this part of the Sacrament is wanting in the Maſſe. Now for the other, the ſame may bee ſaid concerning the wine, which they doe likewiſe teach to bee turned into the very blood of Chriſt. But it appeareth alſo further, in that they haue ſacrilegiouſly robbed the Lords table of that bleſſed cup that belongeth to it. For although they ſuffer the Prieſt to drinke of the cuppe, and the people alſo to drinke wine, yet the wine that they giue the people is not conſecrated nor any part of the Sacrament. Therefore in ſuch adminiſtration is committed a ſacrilegious abuſe, in robbing the Lords table and his people of the cuppe of bleſſing, which is the communion (as the Apoſtle *Paul* ſpeaketh) of the blood of Chriſt: and contrariwiſe our adminiſtration of the Lord Supper in both kinds of bread and wine, is according to the Doctrine, practice, and commandement, of our Sauiour Chriſt and of his Apoſtles.

Furthermore as by this meanes the Sea of *Rome* hath aboliſhed both parts of the Sacrament, ſo hath it peruerted the right end and vſe for which it was inſtituted. For that being as hath beene declared, and as it is made knowne to the people in our adminiſtration of it, to bee a Sacrament, whereby wee celebrate the memory of the death of Chriſt for our ſinnes, to the ſigning and confirming vnto vs our ſpirituall communion with him, to the participation of all his gifres, euen to life euerlaſting:

The Church of *Rome* hath tranſigured this Sa-

crament

crament into a sacrifice propitiatory for the sinnes of the liuing, and of the dead. And to this end they haue brought into the Church of Christ contrary to his word, a Priest, and an Altar, that nothing might bee wanting to the offering of their sacrifice. In which sacrifice they teach that the Priest doth offer Christ euery day vnto his Father, as a sacrifice to take away sinnes. Of which propitiatory Sacrifice our Sauiour Christ, & his Apostles haue made no mention at all, but onely of a commemoration of the death of Christ, in the celebration whereof, wee magnifie God and our Sauiour, for such vnspeakeable mercy and goodnesse, and so offer as it were a Sacrifice of thanksgiuing, pleasing and acceptable to God in Christ Iesus. But of offering a sacrifice propitiatory to take away our sinnes, and that daily, and by the Priest, there is no word in the Scripture for it.

Contrariwise the Scriptures teach directly the contrary, and declare this Doctrine to bee full of errour and Blasphemy. For the Scriptures teach vs, that there is but one only Sacrifice that taketh away the sinnes of men, which is that holy Sacrifice which our Sauiour Christ offered of himselfe, that is, of his humane nature assumed for that purpose, and that by his eternall Spirit, and that also once for all, namely dying vpon the Altar of the crosse: and by the Sacrifice so offered, he hath obtained an euerlasting redemption. Wherefore to affirme that the Priest offereth Christ daily in Sacrifice for sinnes, derogateth highly from the death of Christ, whereby the sinnes of the faithfull are taken away, as if that had not beene sufficient; contrary to the whole course Heb. 9. 14. 25, 26, 28.

of the Scripture, attributing our redemption to his death and blood ſhed vpon the Croſſe. Secondly, This Doctrine highly derogateth from the vertue of the death of Chriſt, in that it teacheth, that Chriſt muſt bee daily offered for ſinne; whereas the Scriptures teach expreſly the contrary, ſaying that Chriſt was to dye but once, and to be offered but once, and ſo to enter into heauen, and not as the High-Prieſt in the Law once euery yeare offered ſacrifice, and ſo entered into the holy place. For then as the Apoſtle there teacheth he ſhould haue ſuffered often ſince the beginning of the world: But now ſaith he, in the end and conſummation of the world, Chriſt was manifeſted to aboliſh ſinne, by the ſacrifice of himſelfe. Moreouer, it is ſayd, that Chriſt offered his ſacrifice by his eternall Spirit, whereby wee are taught, that it was by the power of his Godhead, that his ſacrifice and blood, was of ſo pretious, ineſtimable and infinite value, as being the blood of God, as the Apoſtle ſpeaketh elſewhere, which redeemed and purchaſed the Church. Therefore it is open blaſphemy to affirme, that the Prieſt offereth Chriſt vnto his Father a Sacrifice for ſinne, which the Scriptures attributeth to Chriſts eternall Spirit and Godhead.

Rom. 3. 24, 25.
Rom. 5. 8. 9.
Gal. 2. 14.
Heb. 9. 25.
Heb. 9. 26
Act. 20. 28.

Furthermore, many other are the abuſes committed by the Church of *Rome*, in abuſing this holy Sacrament, to ſundry other ends, for which Chriſt did neuer ordaine it. For they abuſe it to obtaine bodily health, and proſperous ſucceſſe of voyages at Sea, of battels, of marriage, and ſuch like. They abuſe it to recouer things that are loſt, to the quenching of Fire, to the calming of Stormes and Tempeſts

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at Sea, and at Land; to ratifie leagues, to triall of the innocent in Criminall cauſes, and finally to deliuer ſoules (as they faine) out of Purgatory.

For theſe and ſuch like ends, they haue Maſſes ſaid and ſung, and peruert the moſt holy ordinance of Chriſt, to their ſecular and prophane deſires. Moreouer, according to the Doctrine of our Sauiour Chriſt and his Apoſtles, this Sacrament is with vs to bee adminiſtred, ſo as not onely the Miniſter alone receiue it, but others with him. For ſo our Sauiour deliuered it to his Diſciples, and ſaid, *Take ye, eate, and drinke yee all of this.* Likewiſe the Apoſtle *Paul* calleth the bread of the Lords table, the Communion of the Lords body; and the cuppe of bleſſing, the Communion of his blood: Whereby it is playne, that this Sacrament ought to bee adminiſtred in a Congregation of the faithfull and Chriſtian people, which together with the miniſter ſhould be partakers of the Lords table.

But contrary to this ordinance of Chriſt are all the priuate Maſſes of the Church of *Rome*, in that the Prieſt alone hauing eaten vp his hoſt (as hee calleth it) and drunke vp his wine, ſendeth the people empty away, after that hee hath bleſt them with the empty cuppe, to the high diſhonour of God, and the intollerable ſcorne and deriſion of his people. Heercunto is to be added that horrible idolatrie, that is the abominable fruit of the monſtrous errour of Tranſubſtantiation. For from hence came the eleuation and adoration of the wafer-cake, which the Prieſt with his backe toward the people, lifting vp ouer his head, all the people preſent falling downe vpon their knees, and knocking their breaſts religi-

ously worship and adore euen with the same adoration which themselues acknowledge to bee done to God. And after the Masse finished and ended, they reserue the wafer-cake remaining, whereas by the Scripture euery Sacrament, is a Sacrament onely in the lawfull vse of it, and while that sacred action bee administred and finished. For as the water of Baptisme, after the vse of it in baptizing such as are to be baptized, is not reserued; no more ought the Sacramentall bread to be kept and layd vp in store: yet to the eleuation and adoration mentioned, they add also this reseruation of the bread and inclosing it in a pixe, and that also for idolatrous vses.

For both daily as occasion requireth in visitation of the sicke, they carry this Idoll with pompe throughout the streets, and compell all that meete it, to worship and adore it; and once in the yeare, in the day which they haue made festiuall for that purpose, with great pompe and solemnity they carry it in procession to be worshipped & adored by the people. Finally whereas our Sauiour Christ hath ordained this holy Sacrament, to be administred in that sincerity, and simplicity, declared in his word; the Sea of *Rome* hath deuised to administer it in such manner as is fitter for a play vpon a stage, or some pompous solemnity, then for the graue and reuerend administration of that holy Sacrament. For all furniture belonging to it, is costly & sumptuous, there is musique to please the eares, sweete edors and perfumes to smell, there are to behold whatsoeuer pretious Images decked with gold and pretious stones, and costly garments. The Priest cloathed richly as *Aaron*, standeth at the Altar shining with burning

lights,

lights, with his attendants in Sylke and fine Linnen, all the people being behind him afarre off. There he playeth many ſtrange parts, ſomtime hee ſtandeth ſtill, ſometime hee walketh a little, one while hee is vpright, another while hee boweth himſelfe; hee ſeemeth to bee aſleepe and to awake againe, hee turneth altogether, and halfe round; his armes are ſometimes ſpread abroad, ſometimes drawne in againe; ſometimes lift vp, and ſometime caſt downe: his fingers are ſtill occupied in making croſſes, hee ſoftly murmureth ſomething with himſelfe, and he whiſpereth ouer the bread and the cuppe; at the laſt when hee hath done playing, hee eateth vp his hoſt, and drinketh vp his wine with great care that hee leaueth not a droppe. Then hauing waſhed after his banquet, hee turneth himſelfe to the people, and bleſſing them with the empty cuppe, biddeth them depart. What can bee more vnlike the ſacred adminiſtration of the Lords Supper, then this hiſtrionicall ſeruice of an Idoll of Bread, which they worſhip and eate vp?

Wherewith if our adminiſtration of this holy Sacrament bee compared, and either of them with the Lords inſtitution, it will manifeſtly appeare that their Maſſe hath no reſemblance with the Lords Supper, and that for moſt iuſt and neceſſary cauſes, the manifold abuſes of it are reformed in our Church. It will alſo appeare that the communion celebrated in our Churches: Firſt, with declaration of the Doctrine, ſigned by it in the vulgar tongue. Secondly, in both kinds of bread and wine. Thirdly, in commemoration of the death of Chriſt, with due prayſes and prayers annexed thereunto. Fourthly,

ly, in that it is truely a Communion, being communicated with the Assembly of Gods people. Fiftly, It is freed from Popish transubstantiation, eleuation, adoration, reseruation, and Pompous carrying abroad in the streets, Sacrifices, Sacrificer, and Altar, and from many such other like errours, superstitions, Idolatries, Blasphemies, and ridiculous follies, as haue corrupted, peruerted, and transfigured into an abhominable Idoll the most holy, sacred and comfortable ordinance and Sacrament of our Sauiour Iesus Christ. And thus farre of the word and Sacraments.

Chap. IX.

Of Prayers.

Now it followeth to speake of the Prayers of our Church in *England*: In all which these two most necessary and excellent poynts are most worthy to bee considered. First, that all our prayers are made to God onely; and Secondly that they are all made by the onely mediation of Iesus Christ. Of which two poynts the former is such as our Sauiour Christ, and all the Prophets and Apostles beare witnesse vnto it.

For, First, there is not in them all, any precept, promise, or example for Prayer to bee made to any other. Secondly, All the commandements, promises and examples concerning prayer, doe expressly direct vs to make our prayers vnto God.

Psal. 50. 14. 15. *In the day of trouble* (saith the Lord) *Thou shalt call*

call vpon mee, and I will heare thee, and thou shalt glorifie mee: When you pray (Saith our Sauiour) *Pray yee thus. Our Father which art in heauen, &c.* Likewise, *Your heauenly Father will giue good things to those that aske him.* The reason hereof is, because as the Apostle teacheth, *Euery good gift and perfect gift proceedeth from aboue, euen from the Father of lights.* Math.6.9. Luk.11.1.9, 12, 13. Math.7.11. Iam:1.17.

Now this being the honor of God, hee endureth not that it should be giuen to any other, according as it is sayd, *I will not giue my glory to Idols, nor my honor to any other.* And in the second Commandement hee calleth himselfe a Iealous God, and such as communicate his honor with any other, hee calleth his enimies, and such as hate him, and threatneth to punish their sinne in themselues, and in their third and fourth generations that shall come after them. So highly doth it displease God, that Prayer should bee made to any other, not onely for the space of few dayes, according to the edict of *Darius*, but for any part of the whole time of our life. For such is the prohibition of God, published in all the Scriptures, and the threatning of his displeasure, and Indignation, which is more to bee feared without all comparison then all the dennes of Lyons. Therefore it is playne, that whereas in *England* all our Prayers in diuine Seruice, are directed and made to God onely, that our Religion herein is that which the Scriptures teach vs, and namely which the Apostles of Christ, and the Lord himselfe hath taught and deliuered. Esay,42.8. Exo.20 5. Dan.6.7.8 9.10.

In like manner, whereas all our Prayers are made

in the onely mediation of Iesus Christ, wee are thus taught to pray by the Scripture, euen by Christ himselfe and his Apostles. For Christ saith, *whatsoeuer yee shall aske of the Father in my name, will be giuen you.* Likewise the Apostle *Iohn* teacheth vs, *that the aduocate wee haue with the Father is Iesus Christ the righteous, who is also the propitiation for our sins.* Likewise the Apostle *Paul* teacheth, that this is a principall part of the honour of his Priesthood, and that hee liueth now for euer (as hee was ordained a Priest for euer after the order of *Melchisedech*) that hee might make intercession for vs. Moreouer, hee is said to haue entred into the holyest place of the Sanctuary, that is, into heauen by his owne blood, hauing obtained euerlasting redemption for vs, Whereby it is declared, that after that by the offering of himselfe once, hee had redeemed his people, hee entred into heauen it selfe that hee may now appeare for vs before the face of God. Which doctrine doth manifestly teach vs, that to make intercession for vs, to procure, vs and our Prayers grace and fauour with God for euer, is the proper and peculiar honor of our Sauiour Christ, and without high treason against his dignity cannot bee communicated with any other. For there is one onely high Priest of the New Testament, which is Iesus Christ; and therefore there can bee no other, neither can that office bee made common to him with any other, without high derogation to his Priesthood. Beside, that onely high Priest of the New Testament, is made Priest of the order of *Melchisedech*, of whose order none can bee, but hee that is without Father

Iohn 14.13. Chap. 15.16. Chap.16.23. 24.

1 Iohn 2. 1.2.

Heb.7.24,25

Heb.10.12.

Heb.9:24.25.

and

and Mother and genealogie, and therefore no other man whatsoeuer but hee that is also God. Againe, he that is a Priest of the order of *Melchisedeck*, must haue beene made Priest by the oath of God; but this agreeth onely to Christ, as it is said, *I haue sworne and will not repent, that thou art a Priest for euer, after the order of Melchisedeck* Heb 7.21.

Further, whosoeuer is a Priest of that order, must bee also King of the Church, as *Melchesedeck* was a Priest, and also King of *Salem*, and as his name imported, a King of righteousnesse. But this honor cannot without high treason against the royall dignity of Christ bee communicated with any creature whatsoeuer. Heb.7.21.

Moreouer, seeing there are two parts and duties belonging to this Priesthood, and that the one which is to bee the aduocate that maketh suite and intercession for the Church, and the other to offer himselfe to make propitiation for our sinnes; and that none can bee our aduocate, but hee that maketh propitiation for vs, it is playne, that wee can haue no other aduocate but the same that dyed for vs. And that this is so, may bee proued many wayes. The Apostle *Iohn* saith, *Wee haue an aduocate with the Father, which is Iesus Christ the righteous, who is the propitiation for our sinnes.* By which words, it appeareth to appertaine to one and the same person to bee the aduocate, and to make propitiation and satisfaction for our sinnes. But there is no creature that can make satisfaction for our sinnes, this being of all parts confessed to belong onely to Christ Iesus. Therefore also to bee aduocate and intercessor, for the Church cannot 1 Iohn 2.1.2.

belong to any creature, either man or Angell, but is proper to Iesus Christ. And if any should deny it to bee proper to the person of Christ, to make propitiation for our sinnes, it may bee proued by this that the Apostle *Paul* saith, *That God redeemed the Church by his blood*; so calling it the blood of God, wherewith the Church is redeemed, because in the same person of Iesus Christ, are both the nature of man, whose blood was shed; and the nature of God, which made it of inestimable prize and value, to bee effectuall to redeeme the Church. But the blood of no other Person can bee called the blood of God, therefore no other person can make satisfaction for sinne and reconcile vs vnto God.

Act. 20. 28.

Now touching the intercession of Christ, it is to be considered, that it is by the same his owne blood, that he entred into heauen (as the High-Priest entred into the holyest place of the Sanctuary with strange blood) there to appeare alwayes in the presence of God as our aduocate, and to make intercession for vs. Which being the blood of God (as hath bene declared) whereby he entered into heauen, and that because hee is as it were sprinkled with that most precious blood of inestimable value, hee is worthy to obtaine fauour for all his redeemed, and hearing for all their Prayers; It is plaine heereby, that no other Person whatsoeuer can bee our intercessor, because they are not entered by that blood into heauen, nor cannot present themselues sprinkled with it before the presence of God, thereby to obtaine fauour with him for vs and our Prayers. Finally, that Iesus Christ and no other person can

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bee our intercessor with God, is proued by this; that it behoueth him that should present our Prayers, to know all the prayers of the Church: But this none other but God knoweth, for this is a part of the high stile proper to God, *That he knoweth the heart.* Therefore no other person but Iesus Christ can bee intercessor, and to whom else can it agree but to him whose Spirit teacheth vs to call *Abba Father*, and who onely vnderstandeth the meaning of the spirit, that teacheth vs to pray with vnspeakable groanings, as being his owne Spirit that stireth vp those sighes in the faithfull? By all which reasons it is proued, that no person amongst all creatures can bee our intercessor, to offer our prayers to God, and by whom wee are to offer them; but on the contrary, that it is onely by the person of Iesus Christ.

Psal.44.21. 2 Chro.6.30. Act.1.24. Act.15.8. Rom.8.15. Gal.4.6. Rom.8.26.

Thus both these poynts in the prayers of our Church in *England* are shewed to bee grounded in the Doctrine of Christ, and of his Apostles.

Now it followeth, to shew that contrary to this Doctrine of Christ and of his Apostles, the Church of *Rome* maketh prayers to other then to God onely, and by other Mediators and intercessors, then by the onely Mediator and intercessor Iesus Christ the righteous, who is the propitiation for our sinnes; which is first to bee shewed.

Now if the liturgie vsed in the Church of *Rome* bee compared with the diuine Seruice in *England* in these two principall poynts concerning Prayer, it will bee cleare to all that haue eyes to see, that as our practise in them is directly that which was taught by our Sauiour Christ and his Apostles, so that which is vsed in the Church of *Rome*, is direct-

ly contrary to Christs most holy doctrine, and that was delinered by the Prophets and Apostles. For touching the former poynt which is that all prayers, petitions, requests, supplications, and thanksgiuings, are to bee made and yelded to God onely: In the Liturgie of the Church of *Rome*, there are many prayers, petitions, and thanksgiuings, that are made and yeelded vnto Creatures, and euen vnto the Images and representations of them. They are made protectors and patrons to bee prayed vnto, for helpe by seuerall Countryes, Cittyes, Kindreds, States, orders, professions, artificers, houses, persons.

Their helpe is prayed for seuerally according to diuers states of men, Knights, men of study, Physitians, Lawyers, artificers, as Painters, Shoomakers, Smithes, Potters. Likewise according to sundry occasions of the liuing Creatures they possesse diuersly, as for Geese, Sheepe, Horses, Oxen. They pray also to sundry Patrons, to bee deliuered from stormes, and tempests, from Earthquakes, Fyres and blastings. And in case of diuers sickenesses they pray to sundry helpers against the Pestilence, Feuer, Toothach, Gout, Falling sickneesse and such like.

In their Letany and Masses they pray to Angels, to the Mother of our Lord Iesus Christ, to the Apostles, to Martyrs, to diuers confessors, Bishops Doctors of the Church, and to Saints of the Popes Cannonizing and faynting. In their prayers to them they pray them to saue their sinfull soules, to destroy their enemies, to heale them of their diseases, to deliuer them from all aduersities, and all impedi-

ments

ments of Soule and body, at the howre of death to receiue their ſoules, and to bring them to euerlaſting life. An infinite number almoſt of examples of ſuch prayers might be rehearſed, which they make vnto Creatures. And to them likewiſe they offer their thankſgiuing, vowes incenſe, guifts and oblations, yea they ſay the Lords Prayer beginning *Our Father &c.* Before euery picture and Image of them in their Churches or houſes, ſo fulfilling that which was ſayd to the old Idolaters, that they ſay to the block, and to the ſtone, thou haſt begotten me. Eſay 44.17: Hab.2.19. But to the bleſſed Mother of our Lord Ieſus Chriſt, they doe more wrong in this kinde then to any of the ſoules of the faithfull that are departed out of this life, for they magnifie her with the names of our Lady, the Queene of Heauen, the Lady of the Angels, the mother of mercy, the hope of the Church, our life, our ſweetneſſe, our hope; ſome of them ſay, that God hath giuen her, the one halfe of his Kingdome, that is, of mercy, and hath reſerued to himſelfe the other which is of iudgment: they ſay alſo vnto her, By right of a mother, commaund thy ſonne: they abuſe the Salutation of the Angell, beginning in latine with *Aue Maria*, as a prayer vnto her, or to doe her honor with the rehearſing of it, and ordaine that it bee ſayd at a knell of the bell. They vſe Roſaryes in her honor, that is, ſaying *Aues* vpon their beades, & for euery ten of them, one *Pater noſter*, that is in all 55 to a Roſary. Of three ſuch Roſaryes they made a Pſalter for her, wherein ſhold be 150 *Aues* according to the number of the pſalmes.

There hath alſo beene made a ſpeciall Letany to her, and a Pſalter wherein throwout all the Pſalmes, the name Lord is turned into Lady, and whatſoe-

uer

uer is ſpoken to God in all the Pſalmes, is attributed vnto her. But it were endleſſe to rehearſe all the meanes whereby God is robbed of this high part of his glory, of Prayers and prayſes, by ſuch as are of the Church of *Rome*, and namely by their pſalters, canonicall howres, Letanies, Collects, antiphonyes, miſſals, and ſuch like parts of their Liturgie, and diuine Seruice.

This may ſuffice to ſhew how that which was intended, that whereas in our diuine Seruice in *England*, wee offer prayers and thankes vnto God onely according to the Doctrine of Chriſt and his Apoſtles, they offer them to Creatures, paſſing by the Creator bleſſed for euer, Amen. Wherein contrary to the Doctrine of Chriſt, they haue not onely according to the number of their Cities multiplyed their Gods, as it is ſayd, *According to the number of thy Cittyes are thy Gods O Iudah*; but of townes, ſtreets, Churches, Chappels, houſes, perſons, diſeaſes, and other occaſions, euen to praying to dumbe ſtockes and ſtones, to the aſtoniſhment of heauen and earth, as it is in the Prophet *Ieremy*: *O yee Heauens, bee aſtoniſhed at this, bee affrayd and vtterly confounded ſaith the Lord; for my people haue committed two euils, they haue forſaken mee, the fountaine of liuing waters, to dig them pits, that can hold no water.*

Iere. 2. 12. 13.

The other poynt is like vnto this. For whereas in our *Engliſh* Church, as Chriſt and his Apoſtles haue taught vs, we haue but one God to whom wee pray, and but one Mediator and interceſſor by whom and in whoſe name and merits wee preſent our Prayers to God: So on the contrary part, the

Church

Church of *Rome* directly contrary to the doctrine of Christ, and of all the Scriptures, prayeth to men and Angels, as hath beene declared; so doth it likewise offer vp Prayers to God, by the intercession of Angels and of men.

This appeareth in like manner in their Letanies, Missalls, Anthemes, Collects and sundry parts of their Liturgie. For in them they desire all the Angels and Arch-Angels to pray for them, and by name *Gabriell*, *Michaell*, *Raphaell*. They desire the mediation of all the Apostles in generall, and of euery one in particular. This petition they make also to all the Martyres in common, and to diuers by their proper Names, to the Doctors of the Church, to Confessors, to sundry Popes, Bishops, Abbots, and other Canonized Saints, both men, and women, that they would pray for them to God, that by their intercession, yea and also by their merits, they may be freed from their sinnes, and the punishment due for the same, and may obtaine all grace to euerlasting life. In so many sundry sorts doe they dishonor the Sonne of God, and rob him of that high glory and preheminence of his Priesthood, which standeth in making intercession for his people, in communicating it with so many others, to whom it cannot in any sort belong. For it is hee alone that was made the High Priest of the new Testament, and that with an oath, and the same for euer, for which cause also his Priesthood is sayd to bee ἀπαράβατος, such as passeth not from his owne person to any other. Hee obtained this honor to enter into heauen, to make prayer and intercession for vs by the shedding of his most pretious blood,

Heb. 7. 16. 17. 20. 21. Heb. 7. 23. 24

blood, by the merrit whereof hee presenteth himselfe continually in the presence of God, to obtaine all grace needfull for his Church; which honor hauing beene obtained by blood, it cannot agree to Angels which are only spirits, & neither haue flesh nor blood. This blood whereby hee obtained this honor, is the blood of the Lambe immaculate & vndefiled, without spot or blemish, that is, of one perfectly innocent and righteous in the sight of God, But such is not the state of any man whatsoeuer. *Wee haue all erred and gone astray* saith the Prophet *Esay*: And the Prophet *Dauid likewise, Enter not into Iudgement with thy Seruant (O Lord) for no flesh shall bee iustified in thy sight*; And againe, *There is none that doth good, no not one*: Which is also the testimony of all the Prophets and Apostles: wherefore all men are subiect to death by reason of sinne, and are not able to procure fauour for themselues, how then should they bee mediators and intercessors to procure fauour for others, who themselues stand in neede to bee saued by the intercession and merits of Iesus Christ?

Heb.9.7.12. Ver.12.14

1,Pet.1.19. Iohn,1.29. 36. Heb,9.14.

Esay.53.6. Psal.143.2.

Psal. 14.1.3. Rom.3.10.

But if there were any of them righteous, yet the shedding of their blood could no more procure fauour for vs with God then the shedding of the water in the streetes. For it is by the blood of God (as saith the Apostle) whereby the Church is bought and purchased, by which blood as hee made propitiation for our sinnes, so it is by the same blood, (being of inestimable value because of the infinite dignitie of his person) by which hee is entered into the presence of God, to make intercession for vs.

Act.20.26.

It

It is therefore of no vse that is said, that hee is the onely mediator of propitiation but not of intercession. For as it hath bene shewed by these reasons, hee hath as good right to bee honored with this glory, to bee the onely intercessor for his Church, as hee hath to bee the onely giuer of all satisfaction for our sinnes. Finally it behoooueth that our intercessor bee God, that hee may know the necessities of this people, and vnderstand their groanes which cannot bee vttered; but this agreeth not to any creature onely, much lesse to men. Thus then it appeareth in how high degree the Liturgie of the Church of *Rome* is contrary to the Doctrine of Christ and his Apostles and derogatory to the honor of God, and of his onely Sonne, in that prayers are made to any other then to God onely, and that resting vpon the Prayers and intercession of many others and not onely of Iesus Christ.

Contrarywise hereby it may appeare, that our Religion and diuine Seruice in *England*, in these two last and excellent poynts concerning Prayer, is according to the Doctrine of Christ and of his Apostles, that wee pray to God onely, and that by the onely mediation of Iesus Christ the righteous, who is also the propitiation for our sinnes.

Thus it hath beene shewed, both in the word whereunto the Sacraments are annexed, and also in prayer, in which two parts principally consisteth the whole seruice of God, that our Religion professed in *England*, is the same which was taught by Iesus Christ and by his Apostles, which was desired to be proued, and further that the Liturgie of the Church

of *Rome*, in all the poynts heere debated, is directly contrary to the Apostolicall Doctrine, and that which was deliuered by the Lord Iesus himselfe.

Which being so performed, heere might bee an end of this Treatise, but that it is further desired to bee shewed, if any of the Martyres haue giuen testimony to that Religion which in *England* is professed? For satisfaction wherein, here is added that which followeth.

CHAP. X.
Of Martyrs.

MArtyr, is originally a Greeke word, and signifieth in *English* a witnesse, which generall signification by an elegancy of speech, is vsed by the Church, to note such as testifie and beare witnesse of true Religion, and of the right Seruice of God, and of faith in Iesus Christ, euen by the suffering of death, rather then to deny the truth of God. So as in this sence, *Martyr* is a witnesse of true Religion, by his suffering of death for it.

Such in the time of the Prophets were *Daniel*, and his three noble kinsmen of the tribe of *Iudah*. For these three rather then they would worship *Nebuchadnezzars* golden Image, and yeeld to an Idoll the honour due to the onely true God, endured to bee cast into the furnace of fire. From which though God by miracle deliuered them, yet are they worthily accounted Martyrs, for their most constant resolution. Likewise *Daniel*, rather then hee would

Dan. 3. 20. 21.

Dan. 6. 16.

not

not yeeld vnto God the honor of prayer, endured to bee cast into the denne of Lyons for his noble Profession.

In the new Testament our Sauiour speaking of Martyrdome, saith, *Blessed are yee when men persecute you for righteousnesse, and for my sake.* And forewarning his Disciples of such Persecution, saith, *You shall beare witnesse of mee, and they will put you out of their synagogue, and whosoeuer shall kill you shall thinke hee doth God good seruice.* The Apostle *Peter* saith, *If any man suffer because hee is a Christian, let him not bee ashamed, but let him rather glorifie God on this behalfe.* Thus also wrighteth the Apostle *Paul*, alledging it out of the *Psalmes*: *For thy sake are wee put to death all the day long, wee are accounted as sheepe for the slaughter.* By these and many other like testimonies it appeareth, that a true Martyr dyeth for no other cause, but for a good, iust, and holy cause, and namely, for witnesse bearing to true Religion, as for refusing to worship Idols, and for professing himselfe a Christian, and one that honoreth Christ, and is with the Doctrine of the Gospel that hee taught, and professeth to beleeue to bee saued by him.

Math. 5. 11.
Iohn. 15. 27.
Iohn. 16. 2.
1. Pet. 4. 16.
Psal. 44. 22.
Rom. 8. 36.

Which being thus proued, by these generall testimonies, shall bee likewise confirmed by the examples of such true Martyrs, to the end that hereby it may appeare, that whosoeuer are to bee acknowleged to haue beene true Martyrs, haue suffered for bearing witnesse to some principall doctrine of the same Religion, that together with all Christendome, is professed at this day in *England*, and not for maintenance of any of the errors or false wor-

worships maintained by the See of *Rome*, and wherein they being fallen away from the truth of the Gospel, dissent from many nations of the Christian world.

They challenge indeed to themselues, that all the Martyrs that dyed in the Primitiue Church, dyed for their Religion. But it is not to bee shewed that they dyed for that Corruption of Christian Religion, that is properly called Popery, because it hath beene and is still maintained by the authority of Popes; but onely for refusing to worship Idols, & for professing to beleeue in God, and in Iesus Christ our Sauiour.

Which being the holy faith now professed in *England*, and in many other nations of Christendome, that agree with vs therein, it will appeare that all the Martyrs of the primitiue Church dyed for the maintenance of that Seruice of God, and for that faith of Christ, which is now professed in *England*, which is the other part that is desired to be proued.

Now for the proofe let vs first consider of the Martyrs recorded in the new Testament. Whereof the first that obtained the Crowne of Martyrdome was *Steuen*, who had beene one of the Seuen Deacons of the Church of *Ierusalem*: Of him it is manifest, that hee was stoned to death in a fury of the *Iewes*, after that hee had giuen notable testimony to Iesus Christ. First, by his great signes and wonders that hee did. Secondly, his so wise and Zealous reasoning with men of the Synagogues and schools of the *Iewes*, of diuers nations that were in *Ierusalem*, as they were not able to withstand the wise-

dome

dome and spirit wherewith hee spake. Thirdly, by his notable Apologie which hee made for himselfe before the High-Priest, and the whole Consistory, his face shining as an Angel, concluding it with charging their Fathers to haue slayne the Prophets, which had foreshewed the comming of Christ, and themselues to haue murdered Christ, that iust and righteous Person. Fourthly, by his constant testimony that hee beheld the heauens open, and the Sonne of man standing at the right hand of God. Finally by his dying in the inuocation of the name of the Lord Iesus. Act.6.10. Act.7,2,&c. V.52. V.55. V.59

By all which reasons it is plaine, that *Steuen* dyed, for no other cause then onely for professing Iesus Christ to bee the Sonne of God, and the Sauiour whom God had promised to send for the saluation of his people; and this faith our Church in *England* by Gods mercy doth constantly professe, with all that call vpon the name of the Lord Iesus, and houldeth it most honorable to dye for bearring witnesse to that most holy faith. Which being so, it is cleare that *Steuen*, whose head first had the honor to weare the Crowne of Martyrdome, dyed for that faith which is at this day professed in *England*, & not for the Masse, nor the Popes Supremacy, nor any other Popish Corruption of Christian faith whatsoeuer.

The like is to bee sayd of the Apostle *Iames* whom *Herod* slew with the sword, as it appeareth by that it is said, that *Herod* vexed certaine of the Church, and that hee saw, that the killing of *Iames* had pleased the *Iewes*, who were the enimies of Act.12.1, 2,3.

Christ,

Christ, and by apprehending and committing of the Apostle *Peter* in like sort.

In the Acts of the Apostles, the like cause appeareth of all the persecution both of the Disciples and of the Apostles. Wherefore upon occasion the Apostle *Paul* professeth saying, I am ready not one-
Act. 21. 13. ly to bee bound, but also to dye at *Ierusalem* for the name of the Lord Iesus. In the *Reuelation*, the like testimony is giuen of *Antipas*, where it is written;
Reue. 2. 13. *I know thy workes, and where thou dwellest, namely where Sathans throne is; I know that thou holdest my name, and hast not denied my faith, no not in the dayes wherein Antipas my faithfull Martyr was slayne amongst you, where Sathan dwelleth.*

Of other Christian Martyrs whose names are not mentioned in the Scriptures, the like appeareth both by the prophecies and performances of their sufferings. In the second of the *Reuelation* it is written in the 10 verse, *Feare nothing of that thou art to suffer; Behold the Diuell will cast some of you into prison that yee may bee tryed, and yee shall haue affliction for ten dayes: Bee faithfull vnto the death, and I will giue thee the Crowne of life.*

In the sixt Chapter, verse the ninth, where the first seale was opened, it is sayd: *I saw vnder the Altar the soules of those which had beene slayne for the word of God, and for the testimony which they maintained.* After to them crying to God to reuenge their blood, it is in the eleuenth verse answered, *That they should rest yet a little time vntill their fellow seruants, & their brethren might bee fulfilled, which were to bee slayne as well as they.*

In the Chapter eleuenth, from the third verse to the

the twelfth, is foreshewed the Martyrdome of the two Witnesses which bare witnesse to the Gospell of Christ, *for the space of* 1260 *dayes*. Finally in Chap 20 verse 4. it is said, *I saw the soules of those which had beene smitten with the axe for the testimony of Iesus and for the word of God, and which haue not worshipped the beast nor the Image of the beast, nor haue the marke vpon their foreheads, or in their hands; and they shall liue and reigne with Christ a thousand yeares.* These are the Prophecies that make mention of Christian Martyrs, by all which places and the comparing them one with another it may euidently appeare, that all such Martyrs were to beare witnesse to the Lord Iesus Christ vnto death, and to suffer not for any tradition or for any ordinance of the Church of *Rome*, but for the word of God, and for refusing to become Idolaters, and to take the marke of the beast in their foreheads or in their hands.

Now the performance of these prophecies that haue beene fulfilled vnto this time, doe likewise declare that the Christian Martyrs, which haue suffered hitherto haue suffered death for professing that they worshipped onely the true God, that had made heauen & earth; & his onely begotten Sonne Iesus Christ: and refused to worship the Pagan Emperours Idols, and the Idols of the heathen, that liued in any part of the Romane Empire. The certaine and vndoubted truth hereof, is to bee iustified by the Apologeticall and other writings of the ancient Fathers, by the history of *Eusebius*, & other writers of Ecclesiasticall story & namely of Martyrs; likewise by *Aurelius Prudentius* in his booke of the

Crownes of Martyrs, and other of like argument.

By the testimony of these writers it appeareth for the tyme of the ten great and cruell persecutions of the *Romane* Emperours, while they were yet heathen, euen to the reigne of *Constantine* the Great, which was the space of aboue 300 yeares, and namely, in the last tenne yeeres persecutions, vnder the fiue last heathen Emperours, which time is thought to bee forshewed by the mention of tenne dayes spoken in the 2 Chap. of the *Reuelation* the 10 verse: For by all these it is plentifully testified, that the Christians were put to death for no other cause, but for professing themselues to bee Christians, and refusing to worship the Idols of the heathen.

The same is confirmed also by forraigne and heathen writers, and namely, by the edicts and proclamations of Emperors, by the commandements of their officers in their seuerall Prouinces, by their proceeding in Iudgment, the voyce of the cryer proclaming, that they which suffered death, professed themselues to bee Christians, by a writing which was written in a table of such their profession, which was borne before the Martyrs; and finally, by the sentences of their Iudges, for such cause onely, adiuding them to suffer diuers sundry kindes of exquisite torments and cruell deaths. To proue this by the particular report of all the Martyrs that suffered in that time to the reigne of the Great *Constantine*, would bee two long. But wee may take a few for example amongst those that are reported to suffer Martyrdome in that time. Heere may bee re-

remembred *Polycarpus*, Paſtor of the Church of *Smyrna*, mentioned in the *Reuelation*, a tree that bare much fruite according to his name, and like the Date, or Almond tree, which the more it is preſſed, is the more fruiteſull. For of him it is written, that after horrible threatnings of wild beaſts and of fire, growing in conſtancy, and perſeuering ſtedfaſtly, in profeſſing himſelfe to bee a Chriſtian, and refuſing to worſhip the Idols of the heathen, the Cryer by commandement proclaimed and cryed thrice, *Polycarpus* hath confeſſed himſelfe to bee a Chriſtian: Likewiſe the people cryed out vpon him, This is that Teacher of *Aſia*, the Father of the Chriſtians, the ouerthrower of our gods, which hath taught many that our gods are not to bee worſhipped. For theſe cauſes *Polycarpus* dyed as a faithfull ſeruant of Chriſt, whom hee ſayd hee had ſerued 86 yeares, and hauing found him alwayes his good maſter and gracious Lord, hee would not now deny him.
Attalus, another Martyr, was lead about the Amphitheater, and a table borne before him, wherein it was written, This is *Attalus* the Chriſtian.

It is written of one *Saphyra* a virgin of *Antioch*, that as a faire *Saphyre*, a Iemme, a Iewell, of great price, carying hir holy profeſſion without any ſtaine; being commanded to ſacrifice to the gods of the heathen, ſhee graciouſly anſwered that ſhee was a Chriſtian, and worſhipped almighty God, who had created all things; and that the gods of the *Gentils* were no gods, but diuels; for which worthy profeſſion ſhee was beheadded.

Happy *Felicitas* according to hir name, a matrone and widdow of *Rome*, the mother of ſeauen chil-

 dren,

dren, was accuſed to the Emperour *Antoninus*, by the prieſts of the Idols, that ſhe worſhipped not their gods, but alſo perſwaded others, from doing them honor. Shee was exhorted to ſpare hir ſelfe, and to returne to the old *Romane* Religion, and to forſake the new doctrine of the Chriſtians, and to teſtifie the ſame by the offering of Sacrifice: But ſhee conſtantly profeſſed that ſhee was willing to dye for the faith of Chriſt. After, being exhorted to ſpare hir children, and to perſwade them, to redeeme and ſaue their liues by ſacrificing, ſhee anſwered the Magiſtrate, Thy mercy is impietie, and thy exhortation cruelty. For if my ſonnes ſhould ſacrifice to Idols, they ſhould not ſaue their liues, but caſt themſelues into hell fire. Then turning to hir Children ſhee ſaid, My deareſt ſonnes, perſeuere in the faith, and confeſſion of our Lord Ieſus Chriſt, hee expecteth you with all his Saints; fight for your ſoules, and ſhew your ſelues faithfull in the loue of Chriſt.

Thus for worſhipping of Chriſt, and refuſing to worſhip Idols, this happy mother, hauing ſeene hir ſeuen ſonnes firſt ſlayne with ſundry deaths, and dying ſeauen times in them, at the laſt was alſo crowned with Martyrdome and receiued to euerlaſting felicity.

Theſe few examples of almoſt an infinite number, may ſuffice to ſhew, that the Martyrs which ſuffered vnder the heathen *Romaine* Enperours, to the time of *Conſtantine* the Great, which was 300 yeares and more, ſuffered all for profeſſing themſelues to bee Chriſtians, and refuſing to worſhip the Idols of the heathen *Romaine* Emperours. Which being

being thus declared, hereby is that proued (for the first 300 yeares after Christ) which was desired, that is, that the Martyrs of the Primitiue Church dyed for that faith, which the Church of *England*, together with all the reformed Churches of Christiandome doe professe. For both these are in our Church so professed, as wee hold it most honorable to dye in maintenance of the faith of Christ, and refusing to worship any Idols, either of old *Rome* that worshipped the Images of heathen men; or of new *Rome*, that adoreth the Images of Christian men. For though the difference of a heathen, and of a Christian man, bee exceeding great; yet in worshipping of them both religiously, and much more in so worshipping their Images, there is no difference, but such Images are Idols alike, and the worshippers of them are in like sort Idolaters. But this disputation belongeth to another place.

That which is heere to bee debated is, that seing our Church in *England* professeth the faith of Christ, and abhorreth the Idols of the heathen, as all reformed Churches doe; that all the Martyrs of the Primitiue Church, for the first three hundreth yeres after Christ, dyed for the same faith and Religion, which is now professed in *England*. After the time that *Constantine* the Great had preuailed against his enimies the heathen Princes which were partakers with him in the Empire, the persecution of Christians in the former manner ceassed in all the *Romaine* Empire, excepting the short time of *Iulian* the Apostata; for notwithstanding that there were grieuous troubles which the true Christians suffered also after, especially by the *Arrians*, and also by some o-

ther heretickes and schismatickes in their sundry Countries, yet was there not any vniuersall persecution vnto death in any degree like the former, for the causes aboue mentioned, or by the heathen.

Within the Church there arose indeede great troubles generally by the authority of the Emperours, that fauoured the heresy of *Arius*, and by the *Arian* Bishops, and other of that heresy, soliciting authority with all importunacy against *Athanasius*, and other that maintained the sound Orthodoxe, and holy faith of the Godhead of Christ of one and the same substance with the Father: In which worthy cause, whatsoeuer was suffered by any, and namely by *Athanasius*, worthy to bee immortall, and to haue his name preserued for euer in the Church with high regard and honour, they and *Athanasius* suffered for that faith that is also professed by all reformed Churches, and namely by our Church in *England*, as may appeare by *Athanasius* Creede, or confession of faith set downe in our booke of common prayer, & appoynted by publique authority to be openly read in all our Churches.

Other vniuersall persecutions for any matter of Christian faith wer reade of none. And as for such particular troubles as were raised in the Church, about any heresy condemned by any of the foure first generall Councels, whatsoeuer those Councels decreed against such heresies, is receiued and professed by our Church in *England*. Thus it is proued that all the Martyrs of the Primitiue Church suffered for our Religion that is now professed in *England*.

And in all ages whatsoeuer, true and right Martyrs

tyrs there haue beene, that is, which ſuffered death for bearing witneſſe to the word of God and to any part of Chriſtian Religion, deliuered by Ieſus Chriſt and by his holy Apoſtles (for it is the cauſe and not the puniſhment onely that maketh a Martyr) they dyed all for ſome Article or other of the Religion which is profeſſed in *England*. And of this ſort, for ſome laterages, eſpecially in this wherein wee liue, the barbarous Cruelty of the *Romane* Catholiques hath beene ſuch, as in this age, both *England* in ſome former times, and eſpecially in the reigne of Queene Mary, and many other kingdomes and countries of Chriſtendome, haue flowed with the Chriſtian blood that hath bene ſhed by them. They boaſt indeed of Martyrs that haue dyed for the defence of their Religion; for which if our Chriſtian Kings and States that haue reſtored the ſincerity of Chriſtian Religion, had made lawes for that purpoſe, and put them in execution vpon ſome turbulent Perſons obſtinately ſeeking to depriue vs of the true worſhip of God, and to bring vs back againe to the blindneſſe, and ignorance, ſuperſtitions and will worſhips, errours and hereſies, Idolatries and blaſphemies of the Sea of *Rome*, who could iuſtly reproue ſuch proceedings? But it will bee hard to ſhew that our Chriſtian Princes and States haue yet hitherto ſo proceeded.

Poſſibly in the warres, and in the rage of battell, and in the fury of victory, ſome outrages may haue bene committed, which we do not iuſtifie. But that in time of peace when lawes might be obeyed, & the Iudges ſit quietly vpon their benches, it will not be eaſy to ſhew that there hath bin any ſuch courſe.

Their

Their shameleſſe Legendaries report indeed, that we haue put men into Beares skinnes, and ſet dogges to worry them. But they that wrote ſuch things, had neither truth, nor modeſty in ſo writing.

They complaine much alſo of ſome Ieſuits, Seminaries, and other *Romane* Catholiques, adiudged vnto death in this Land. And it is true, that ſome ſuch haue beene executed, but not any, ſimply for any matter of Religion and diuine Seruice, but either for Fellonies, and Treaſons, and that ſome ſuch as the like were neuer heard of in any age; or for ſuch erronious, and hereticall poynts of Doctrine as directly impugneth the Soueraignty of the State, and inforced a neceſſity of ſuch Lawes, and execution of them vpon ſome notorious Offendors, and ſeditious practiſers to ſeduce the ſubiects from their allegeance. But this is cleared in many other places, and heere it may ſuffice to ſhew, that which hath beene proued, That the Martyrs of the Primitiue Church dyed for that truth which is now profeſſed in *England*. Which hauing beene thus proued by this Treatiſe, there hath beene performed whatſoeuer is deſired. Which God grant may be of as good vſe to ſuch as haue deſired it: as the writer from his ſoule doth pray God may vouchſafe them.

FINIS.